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THE
Nonconformist and Independent.
THURSDAY, JULY 29, 1880.

AN INDESTRUCTIBLE ECCLESIASTICAL LANDMARK.

As our readers interested in the subject are aware, three Bills providing machinery for taking the Decennial Census in England, Scotland, and Ireland respectively are passing through Parliament. The information thus obtained is very voluminous and of great value, and we are glad to see that the Government are taking measures to accelerate its publication. Heretofore a year has elapsed before the general results have been made known, but it is now promised that an abstract of the returns shall be produced three months after the Census is taken. This is as it should be. We do not now propose to discuss the general question, but rather to advert to the fact that while, in accordance with precedent, there is to be a Census of Religious Profession for Ireland, there will be none for England and Scotland. This variation is the result of difference of feeling and circumstances. In Ireland there does not appear to be any general objection to such an enumeration. It is mixed up with no "burning" controversies. There the lines of demarcation between Protestant and Catholic are strong, and there is no such bitter rivalry among Protestants as would suggest that the Census should be used for sectarian purposes. It is otherwise in England and Scotland. In both of these countries the objections to a Census of Religious Profession are as strong as in the United States, where almost everything else that can be embraced in the scope of such enumeration—even the accommodation in places of worship and the value of all ecclesiastical property—is provided for in the schedules. Our American cousins hold that an inquiry by the Government into the religious beliefs of the population is an unwarrantable interference with personal opinion. If that is the prevalent feeling on the other side of the Atlantic, where there is no overshadowing State Church, how much stronger must be the repugnance to such a scheme in England and Scotland, where vital ecclesiastical questions would be mixed up with a Religious Census. The Government have wisely decided to save us from an inquiry which, under existing circumstances, would be, in effect, a *plébiscite* of the entire population for or against the Established Churches of England and Scotland, and which would be about as trustworthy as the notable *plébiscite* that confirmed the French Empire in 1841. We have once and again set forth the various objections to a Census of Religious Profession, and those who desire to refresh their memories on the subject will find some of them summarised elsewhere.

It seems, however, that being unable to persuade the Government to adopt their nostrum, an influential section of the clergy of the Canterbury Convocation at one of their sittings about a fortnight ago proposed, what in ecclesiastical jargon is called a *gravamen et reformandum*, which, on the motion of Canon GREGORY, seconded by Archdeacon DENISON, was converted into an *articulus cleri*, and is as follows:—

> That when the Census of 1851 was taken, the Registrar-General, without authority of Parliament, professed to gather a Religious Census of the various places of worship in England and Wales, and the number of persons attending them on a certain Sunday. That these returns have, since their issue, been continually appealed to as correctly showing the religious condition of the country, and the hold which the Church and the various bodies of Nonconformists have respectfully upon the population; and there is every reason to believe that these returns have been practically the basis of much legislation injuriously affecting the position of the Church in favour of the *status* of the Nonconformists. That the correctness of these statistics has not only been challenged, but their erroneousness, in a variety of instances, has been demonstrated.

The Archbishop of CANTERBURY, as the President of Convocation, was, therefore, requested to take such steps as might secure a correct Census of Religious Profession in England and Wales, as well as in Scotland and Ireland. Subsequently, the matter was discussed in the Upper House of Convocation, where the project of a Census of Religious Profession was given up as hopeless; the Bishop of GLOUCESTER and BRISTOL admitting that the objections to it were "not unreasonable." But all the Episcopal speakers concurred in the opinion that the "unauthorised religious Census of 1851"—such being the phrase which was passed along at the Episcopal table—had done much damage to the Church, because of the "erroneous" conclusions that were drawn from the figures; and the confident hope was expressed that the REGISTRAR-GENERAL would not assume the responsibility of taking a step which "has been so severely and so justly criticised." The subject was again referred to in the House of Lords on Thursday last by the Archbishop of CANTERBURY when the English Census Bill went into Committee. His Grace, who said he was not about to propose a Religious Census, as "the Dissenting communities" were opposed to it, remarked that the Census of 1851 was not made by the authority of the Act of Parliament for the general Census of that time, or under any compulsory powers to insure its accuracy. He went on to say:—

> After the passing of the Act a discussion was raised on the point, and the opinion of the Law Officers of the Crown having been taken, they advised that the Act did not authorise the collection of information as to religious profession. A so-called Religious Census was, however, made and compiled, but it was made up of information voluntarily supplied to individuals not authorised by statute to require it.

It might seem that an event thirty years old—which occurred before many of our readers were born—is not now of much consequence. Such, however, is not the opinion of the Bishops and other dignitaries of the Established Church; and they are right. In Convocation and in Parliament they have thought it important in 1880 to throw contempt upon, and question, the conclusions of the Census of thirty years ago, as they have done at every decennial period since 1851. We, therefore, take leave to refresh their memories on the subject by referring to that official and scarce volume, the contents of which are so obnoxious to them. On opening its pages the *first* thing that arrests attention is the letter of Major GRAHAM, who was then Registrar-General, to Lord PALMERSTON, the Home Secretary. It is dated December 10th, 1853, and commences thus:—"When the Census of Great Britain was taken in 1851, I received instructions from *Her Majesty's Government* to endeavour to procure information as to the existing accommodation for public religious worship." So much for this inquiry being "unauthorised." "But," says the PRIMATE in the cautious remarks we have quoted above, "the action of the REGISTRAR-GENERAL was not taken 'by the authority of an Act of Parliament.'" His Grace is somewhat inexact in the matter. Though the Act did not expressly mention a Religious Census, it authorised the SECRETARY of STATE to obtain such "further particulars" as might seem to him advisible, and Lord PALMERSTON, as we have seen, acted on that authority. Then comes blunder three. The Law Officers of the Crown did not, as the ARCHBISHOP says, interpret the Act as not authorising what the HOME SECRETARY actually did, but they gave an opinion, and on that question alone, that the penal sections of the Act did not apply. The SECRETARY of STATE, therefore, instructed Major GRAHAM to pursue the investigation, with the proviso that the enumerators and others were to be informed that they were not compelled by law to furnish the information. Because compulsion was not used, the "so-called Religious Census," as the ARCHBISHOP sneeringly calls it, could not, it is now argued, have been reliable.

That this kind of objection is a mere quibble intended to cast a slur upon returns the genuineness of which it is not convenient to admit, may easily be shown. As is well known, Mr. HORACE MANN, who was entrusted with the gigantic task of putting the mass of information into shape, and who executed it with an ability and impartiality universally recognised at the time, thus refers in his report to the REGISTRAR-GENERAL to the way in which the information was obtained:—

> It seemed to you that a reliance on a general willingness to meet the wishes of the Government in so conspicuously valuable an object would be amply justified by nearly universal acquiescence; and that the necessary employment for the ordinary purpose of the Census of a staff of nearly 40,000 persons, visiting on two distinct occasions every house throughout Great Britain, offered an opportunity for procuring accurate statistics much too rare to be neglected—such, indeed, as could not possibly occur till, after another ten years' interval, the Census should be taken in 1861.
>
> The Secretary of State assenting to these views and your proposal, printed forms were carefully distributed by the enumerators to the proper parties. In the case of returns for places of worship, the forms were left with the clergyman or minister, warden or deacon, or other officer connected with each place of worship.
>
> The extent to which returns, in answer to this application, were received, *affords abundant evidence of the hearty co-operation of the clergy and the ministers of all denominations in this voluntary labour.* Such returns have been received from 14,077 churches belonging to the Church of England, and from 20,390 places of worship belonging to all other religious bodies. From this simple fact alone it will be manifest that *these returns are nearly as complete as could be wished for*, and that now, for the first time, there is given to the country a full picture of the state of its religion as exhibited by its religious institutions.

For the first time—and the last! In the face of this testimony,* what becomes of the pretence that the returns were of no value because they were not given under "compulsion?" When clergymen, Dissenting ministers, and other officials gave what Mr. MANN describes as "hearty co-operation," what need was there of a "penal clause" to stimulate their zeal? The argument founded on it is manifestly futile. In the remarks made on the subject the other day in the Upper House of Convocation, no reference was made to the fact that the statistics thus obtained included places of worship and their sittings, as well as attendance; and that not merely in general summaries, but in full detail, so that the returns were, again to use Mr. MANN's language, as "nearly complete as could be wished for." Though many errors were discovered in so vast a mass of statistics, the general conclusions were at the time accepted as substantially correct. The revelation as to the relative position of the Established Church and the Free Churches outside was so startling that, on the part of the Church of England, no effort was spared to disparage the returns, but the best proof of their substantial accuracy is the fact that, ever since, the most determined opposition has been offered by the champions of the Establishment to a revival of the plan. To the register of opinion they have, for obvious reasons, no objection, and but for the resolute action of Mr. BAINES and the Nonconformist bodies in 1860, this unfair and delusive scheme would have been carried into effect. But they will not hear of getting ascertainable *facts*—the religious accommodation and attendance at places of worship. Instead of this, they clamour for a Census of Religious Profession in a country where at least one-third of the population notoriously do not attend *any* place of worship, and where such an enumeration could not, owing to ecclesiastical difference and controversy, be impartially carried out.

It was the facts elicited by the Religious Census of 1851, and not the way in which they were obtained, that were then, and have ever since been, gall and wormwood to those who insist upon the supremacy of the "national" Church. They would not, and will not, acknowledge that *the* Church in 1851, according to these returns, provided little more religious accommodation than the outside Nonconformist bodies combined; that the aggregate attendance at Dissenting places of worship on Census Sunday, thirty years ago, was actually larger than in the buildings of the Anglican Church; and that so feeble was the authority of the Establishment in the land that more than one-third of the population did not attend public worship. Though thirty years have passed, we find bishops and dignitaries of the Church still busy contemning this "so-called Religious Census." They can prevent, and have prevented another one being taken, but to whittle away the facts revealed in 1851 is beyond their power. Adequate evidence was furnished seven years ago—so far as concerns all the cities and boroughs of England and Wales, with a population of more than 10,000—that Mr. MANN's conclusions are more than justified, and that, in the aggregate, the Free Churches are growing in power and numbers much faster than the Church of England. If the adherents of the Establishment doubt it, let them obtain authentic statistics. They could have secured returns on the basis of Mr. MANN's Census in 1860, 1870, and again in 1880. Such a claim would not have been refused, and any reasonable safeguards might have been provided. Why such expressive silence on this point, and, in lieu of it, the demand for a Census of religious opinion? The answer is obvious. But no amount of Episcopal criticism of the returns of 1851 will, after the lapse of thirty years, suffice to obliterate this great ecclesiastical landmark.

* The judgment of Mr. Mann was subsequently ratified by Lord Palmerston, who, in the House of Commons on July 20th, 1854, being appealed to on the subject, stated that there was no good ground for doubting the honesty and correctness of the Religious Census of 1851.

HULME TRUST.—I.

A QUESTION which is just now engaging the attention of the friends of education, and especially the friends of education in Lancashire, is the method in which the funds at the disposal of the trustees of Hulme's Charity ought to be dealt with. About a year ago two schemes for this purpose were drawn up by the Charity Commissioners, and these schemes are now under the consideration of the committee of Council on Education. We purpose, on a future occasion, to point out the defects of these schemes when viewed from the standpoint of religious equality. In the meantime it will be necessary to put our readers in possession of the facts of the case, and with this object in view, we proceed to give a brief account of the history of the charity.

The founder of the charity, then, was William Hulme, of Kearsley, near Bolton-le-Moors, in the county of Lancaster. He died in the year 1691, and his will was executed a few days before his death, on the 24th of October of that year. In this will the testator made certain specific gifts and devises to his cousins, and gave a life estate in other property to his wife. After so doing he continued in the following terms, which it will be necessary to quote in full, as they are the source and origin of the charity that goes by his name:—

> All the rest and residue of my said inheritable lands and hereditaments from and after my decease, and the reversion of the said capitall messuage, demesne lands, and premisses soe devised unto her as aforesaid, from and after her decease, charged and chargeable as is aforesaid, do hereby devise and give unto James Chetham, of Turton, esq., William Hulme, of Davyhulme, esq., and the said William Baguly,

my kinsman, and their heirs for ever, to the intent and purpose that the clear, annuall rents, issues, and profits thence arising and growing, over and above all charges and reprises, shall be paid and distributed to and amongst such four of the good sort of batchellors of arts, taken such degree in Brazennose Colledge, in Oxford, as from time to time shall resolve to continue and reside there by the space of four years after such degree taken, equally and proportionably, as the same rents, issues, and profits shall annually amount unto, and so to continue suchlike four poor batchellors, successively for ever, such said batchellors from time to time to be nominated and approved by the warden of the collegiate church of Manchester, the rectors of the parish churches of Prestwich and of Bury, in the said county of Lancaster, for the time being, and their successors for ever, my mind and will being that noe such batchellors shall continue to have anything of this my exhibition, but only for the space of four years, to be accompted from the time of such degree taken.

The terms of the will are clear and explicit, and it is needless to say that it is to these, and these alone, that we must look in endeavouring to discover what is the real nature of the foundation known as Hulme's Charity.

1. In the first place the endowment is a purely educational endowment, intended to assist and encourage the higher education generally. The recipients of the charity are, as we have seen, to be poor bachelors of arts, and poor bachelors of arts, it is hardly necessary to say, may be engaged in studying for any of the learned professions, be it law, divinity, or medicine. No particular branch of learning is either expressly included or excluded by the terms of the will, and, as if to make it perfectly clear that the endowment was intended to be of a purely and strictly educational character, the words were added which we have already quoted, "My mind and will being that noe such batchellors shall continue to have anything of this my exhibition but only for the space of four years, to be accompted from the time of such degree taken." It may be further remarked in this connection that the Trustees were originally laymen, and that it was not till the year 1839 that it was provided by an Act of Parliament that the trustees should all be "members of the United Church of England and Ireland."

2. The only other proposition that we desire at present to lay down is this, that Lancashire has a just and reasonable claim to any surplus funds that may remain after the original intentions of the founder, so far as regards Brasenose College, Oxford, have been fairly and adequately met. This is a proposition which is hardly likely to be seriously gainsaid. But if it should be assailed in any quarter, it would be easy enough to defend and to maintain it. To begin with, William Hulme was himself a Lancashire man, and the property which formed the subject of his bequest was itself situate in Lancashire. The messuages, tenements, and lands of inheritance set apart in the will for the purpose of the charity, were described as being "in Heaton Norris, Denton, Ashton-under-Line, Redditch, Manchester, and Harward, in the said county of Lancaster." Indeed, a doubt at one time arose whether it was not necessary that the exhibitioners themselves should be natives of Lancashire, and the late Mr. Whatton, in his work on the Foundations of Manchester, tells us that it was urged in support of this view that Mr. Hulme had been one of the feoffees of the Manchester Grammar School, and had been educated there, while the nominators of the charity were all of them clergymen, who resided in the vicinity of Manchester. Three gentlemen—viz., Hulme's physician and two others, made depositions in favour of this view, but as persons born in other parts of the country were not expressly excluded by the terms of the will, it was held, and, no doubt, rightly held, that they were eligible to become exhibitioners. Still, the mere fact that the question was actually raised in this shape is a strong argument, if any argument beyond what is furnished by the will itself were required, that Lancashire has a right to the surplus funds that remain after the claims of Brasenose College have been satisfied.

On Monday next Mr. GLADSTONE will receive a deputation of Liberal members of the House of Commons in reference to the Burials Bill. They will probably learn from him what are the final intentions of the Government as to that measure, and whether it is to be pressed through this Session; and he will hear from them what changes in the Bill as it now stands will secure their support. Monday next being the 2nd of August there will not remain more than three, or at the most four, weeks for legislation. Possibly the Government may have to choose between the Hares and Rabbits Bill and the Burials Bill. They are both valuable measures; but, perhaps, owing to special circumstances, the prospect of carrying the latter this Session is greater than the chance of pushing through the former. At all events, the interview referred to will make clear the fate of the Burials Bill, which has passed the House of Lords. In another part of this week's impression will be found some elegant extracts from clerical utterances on this subject.

The expulsion of the Jesuits from France has been the subject of a characteristic correspondence in the daily Press. A correspondent, with the initials "L. H. M.," having recently had an opportunity of conversing with a number of ecclesiastics gathered from all parts of France to a health resort, communicated to the *Times* the views which he heard enunciated. As a matter of policy, it was not denied that the French Government had good reason for wishing to get rid of the Jesuits, as their efforts were directed to training youths in principles which would lead them to side with any feasible attempt to overthrow the present *régime*, and set up Monarchical or Imperial rule in its stead; but it was contended that the Government was debarred by its avowed principles from resorting to such tactics. Pressed with the inconsistency of characterising as "persecution" the application to themselves of a similar disqualification to that which Romanists rigorously maintain against Lutherans in the principality of Monaco, which abuts on France, they had the assurance to declare this as their principle of action:—"We must claim freedom for ourselves in free countries, but we must avow that our own principles forbid us to grant it to others if we can avoid so doing." One hard-working curé thus revealed the sentiments of a large class of ecclesiastics on the subject:—"I try to look at the question on the highest ground as affecting the rights and interests of the whole Church; but, personally, I am free to own that if the Government should remove the order now in my own parish, I feel that its removal would be good for the parish and myself. Their work often clashes with my own; divisions and jealousies occur; our peace and harmony are marred. There is room, no doubt, for restraining the number and modifying the action of the religious orders in France. Of late years they have assumed a dominating position and influence which is not good for our bishops, ourselves, or our flocks." Of course, some ecclesiastic has had assigned to him the *rôle* of mystifying the public in reference to these revelations, and so the Abbé MARTIN begins a long epistle by way of comment upon a letter which he declares to be calculated "seriously to mislead public opinion in this country." The upshot of all the correction is that the predilections of the Romish ecclesiastics are not absolute in regard to forms of Government, but are dependent upon the comparative amount of deference to clerical demands which they expect to obtain at any given time from the ruling powers. The question of reciprocal liberty is disposed of by the equivoque: "The liberty which we claim for ourselves we are disposed to grant to others, within the limits of reason and of the natural conscience." Of course we all know the interpretation which would be given to that saving clause in any case where the secular power could be induced to lend its aid to enforce the ruthless behests of an intolerant ecclesiasticism.

Apropos to this discussion a correspondent of the *Rock* has recently unearthed a passage from Cardinal NEWMAN'S Life of Bishop BONNER. "We ought not," he says, "to rest till we repose under the shadow of the legitimate heir to the Crown of England, the Duke of MODENA." Nevertheless, his congeners would, he says, be quite prepared to "strengthen the Crown of England by persuading the family who now rule us to be converted to the ancient faith which our unwise ancestors rejected." In return, he offers, "We will persuade the Sardinian branch to give up their own claims, which they rest on the plea of legitimacy, and we will acknowledge the QUEEN to be the nursing mother of the true Catholic Church." A very nice little scheme, but there is a third party which would have a word or two to say to the arrangement—the people of England.

The Ritualists are beginning to realise some of the difficulties incident to the subjugation of "an Imperial race" to sacerdotal vagaries. A clerical correspondent of the *Church Times* seeks to evoke fraternal sympathy and advice in the dilemmas by which he finds himself confronted. If he "celebrates" every Sunday at an early hour, few attend; to "duplicate" involves long fasting, and without this, Sunday "drops just into the mere old thing." If morning service and holy communion are united, "we all know what happens, and cannot be prevented." If they are separated, the people attend the morning service, and expect a sermon. If that demand is complied with, and no sermon is preached at communion (to preach twice would be "a tax" on a solitary priest), the conclusion is reached that "Matins is the great service after all;" if the sermon is placed between the two services, "then no bell-ringing will prevent the people from regarding the arrangement as in effect the old one." He thinks that the exigencies of the case justify the Romanists in "commonly omitting matins;" and he perversely looks in that direction for the way of escape from his self-imposed difficulties. But we fancy we could suggest another dilemma which he might have to face as a result of the adoption of such a course. Well may Archdeacon DENISON rail at Civil and Religious Liberty as inimical to that "primary principle of the Christian life," the "authority of the Church in controversies of faith." It is noteworthy that the Roman Catholic Archbishop of DUBLIN has just had to deal with a similar difficulty, arising out of the unscriptural requirement of fasting Communion. Ten o'clock is now recommended as the last hour for Mass on week-days, and the reason given is the premature death of many young priests from illness, the "incipient cause" of which was an arrangement by which "they could not break their fast till twelve o'clock in the day." A pretended infallibility, by thus reversing the Scriptural rule, has only succeeded in demonstrating to the world both its wickedness and its folly.

The suggested abolition of morning service is, we may not unreasonably suppose, intended to dovetail with another suggested change, which has emanated from the same Ritualistic school. The Rev. E. HOSKINS, curate of All Saints', Margaret-street, has evidently scant sympathy with Sunday-schools. One special objection which he has to them is that the children assemble in a school-room, which "is not a consecrated building—it is not GOD'S house." Sunday morning he considers as the best time for religious instruction, and the service, he thinks, should commence with a celebration of the Communion, after which should follow a sermon and catechising; he stipulates that the hymns should be "as objective as the teaching of the Prayer-book." It will be the part of somebody else, we presume, to suggest that, for "sanitary" reasons, or some other plausible pretext, the afternoon should be then dedicated to out-door sports.

The *Rock* has published a remarkably candid article anent the bishops and clergy of the State Church. "The line of preferment," so far as those functionaries are concerned, it is said, "generally goes in the direction of favouritism." The men who maintain "independence of character" are seldom, the writer declares, selected for promotion, which is usually the reward of "toadyism." Curates who desire benefices, and incumbents who seek advancement, find it useful to study closely "every strong point and every weak point in the bishop's character—his peculiar views as to doctrine, his crotchets, his sympathies, and antipathies." The change which "comes over the opinions of some of the clergy in a diocese over which a new bishop has been appointed," is said to be occasionally as striking as it is timely. The Episcopal countenance has, for the most part, usually looked askance at Evangelicalism, while antagonism to Ritualism and Romanism is known in some dioceses to involve serious consequences. "Warn my people against Popery from the pulpit!" said an affrighted clergyman to a friend who reminded him of the duty enjoined in some of the Church formulas. "My dear friend, I have a wife and children to provide for, and I am obliged to exercise some amount of reasonable caution in avoiding anything that might prove a stumbling-block in the way of my promotion." Under these influences are evolved the namby-pamby race to which has been attached the sobriquet of "*India-rubber Evangelicals*." And this is the boasted "bulwark of Protestantism!" If Protestantism can find no better defenders than the mass of the State Church clergy, it is indeed in sorry case.

The scandalous sale of livings continues. Among those recently submitted to public auction was that of Holy Trinity, Frogmore, as to which "Promotion by Merit" tells us that the endowments are—with the exception of glebe land, worth £20—those which Parliament thirty-eight years ago authorised to be paid from public sources. As to the living of Wimbish, described in the *Clergy List* as only worth £307, but declared more accurately by the vendor to produce £650 net per annum, the auctioneers set forth that the "value is enhanced by the fact that no residence or attendance of any kind is required!"

Correspondence.

BOARD SCHOOLS.

To the Editor of the Nonconformist and Independent.

SIR,—A correspondent asks in your last issue, "For whom are Board Schools intended?"—and appears to be of opinion that they are charitable institutions provided out of the rates, for the benefit of those who cannot afford to pay for the education of their children. I should rather say that Board Schools are *public institutions*, intended to provide elementary education for the children of all who choose to avail themselves of them. They belong to the public, at whose expense they have been established; and the ratepayer who sends his children to them is only making use of an educational system which he has helped to create, and is compelled to maintain. Let us get rid of the notion that education is a *charity*. It is rather *a common necessity*, which ought to be placed within the reach of all, like water, and light, and pure air. If a man cannot find what he desires for his children in the public elementary schools, he is at liberty to go elsewhere for it. But so long as they will serve his purpose, he, as a contributing ratepayer, has a full right to make use of them.

Yours truly,

July 26, 1880. A MINISTER.

THE POWER OF THE PULPIT.

To the Editor of the Nonconformist and Independent.

SIR,—Seeing lately a note on the power of the pulpit, a few thoughts crossed my mind deriving their growth from recent experiences. One thing forcibly strikes me, that our young students seldom learn oratory, and thus lose much power over the voice. A good voice is heaven's gift, but the public use of the voice greatly depends on practice and culture. Much less waste of strength will follow a steady outflow than jerking up and down.

The reading of essays, however brilliant their composition, is not the best method for the preacher's voice, and far from best for the listener. Sermons are not essays, but a sermon generally comes with greater weight to the major part of the congregation. The speaking of eye to eye and heart is of far greater importance than the mere chasteness of composition. If our pulpit is to be a power for the future, there must be more of living fire, and less of studied picturesque sentences.

Let our ministers give due weight to closet preparation, and then, relying on the Holy Ghost, give out to the people in natural tone and homely phraseology the Divine teachings, and they will soon be content with a few notes, and in themselves, as well as in the fruit of their labours, reap a rich reward. The salvation of souls must be even more than ever the pulpit aim. All theoretic ideas and dogmas must give place to the presenting of Christ in all His fulness and simplicity. A cultivated intellect is good, but a sanctified heart is better.

Yours faithfully, H. S.

THE PROGRESS OF INFIDELITY.

To the Editor of the Nonconformist and Independent.

SIR,—The late Bradlaugh episode, of which all except the publishers of infidel literature are heartily sick, may do good if it calls the attention of the British Churches to the alarming progress of infidelity in our midst, and throughout the British Colonies. Two things have long occasioned me both grief and surprise—the astounding coolness with which advanced scepticism is discussed in our higher middle-class circles, and the apparent inability or unwillingness of our divines to grapple with the evil. One would suppose that the platform of a Congregational or Baptist Union would be the place to accept the challenge of unbelief, and that from the lips of its chairman some worthy defence of revealed religion would be heard, which should help us to hold our own in the terrific conflict of the hour. But no. The twelve hundred ministers and deacons who congregate

together on those occasions, are contented year after year with the same pious platitudes as obtained in the palmy days of James Sherman and Angell James. And yet how altered are the conditions of the Christian conflict! Infidelity no longer skulks in darkened corners. The enemies of Christianity are the leaders of society. A sort of tacit assent to the assertions of unbelief is almost universal. The infidel press grows every day more and more confident and imperious, and the utter explosion of the Christian delusion is talked of as a mere question of time. In his place in Parliament, Mr. Bright can state, without his accuracy being challenged, that the bulk of the English lower classes care nothing for the dogmas of Christianity, while the upper classes care equally little for its precepts. And as if to emphasise the position, a large English constituency sends a leading exponent of atheism as its representative to Parliament.

Verily, Sir, it is high time we were thoroughly aroused from our fool's paradise. While we are beguiling one another with eloquent bathos, and fulfilling the functions of a mutual admiration society, "the Mede is at the gate." The thought of the age is forsaking our tabernacles. Science is rapidly becoming master of the position. A Dr. Maudsley gives the law respecting human responsibility. It is purely an affair of birth, culture, and physical conformation. The moral sense is but a function of organisation. Our inspired prophecies are but the utterances of a form of madness. Cracked men are our prophets and religious reformers, even though the grudging admission may be made that "the crack let in light." But allow me to quote Dr. Maudsley's words:—

"A person of large, calm, and deep intellect, looking to the history of human development through the ages, and from what point it started, estimating the value of beliefs, contrasting the faiths of to-day with the faiths of the far distant past, reflecting how different probably will be the faiths of the most distant future to which imagination can reach, and considering with the preacher the uncertain end of all the labour wherewith man labours under the sun—is not likely to be strongly moved to destroy vigorously what seems error, or strongly urged to propagate zealously what seems truth; is likely rather, like Pilate, not jestingly, but in a cold spirit of philosophy, to ask, 'What is truth?' and amidst the turmoil of hot-headed partisans to sit, like Gallio, caring for none of these things."*

Here we have put into words the mental attitude of at least two-thirds of our literary men, lawyers, statesmen, doctors, and others towards Christianity. If it were not for the seeming uncharitableness of the statement, I might also venture to include in this Gallio list a large proportion of the more thoughtful among the Christian ministry. It is clear to all observers that many of them are uttering the old truths without the old faith, and that the influence of the Unseen upon them grows feebler and feebler with the years.

The supreme need of the age is some adequate defence of the Christian position. The infidel tells us what man is from his standpoint, and wondrously clear are his conclusions, but from what pulpit sounds forth the conclusive reply? It seems a pitiable thing to drift into Agnosticism. If our position is untenable, let us manfully face the dire necessity of quitting it; but if, as some of us believe with an unfaltering trust, it is practically unassailable, let us recognise as our highest responsibility the duty of making the solemn truth known all around us. Nero fiddling while Rome was in flames, was a small matter compared with supineness on the part of the British Churches at the progress of infidelity. It is not magnificent buildings and statuary that are at stake, but the eternal hopes of multitudes. With the truth of Christianity is bound up all that we truly value. We sucked in piety with our mother's milk, and to the checks and restraints of religion we owe those characters which are to us infinitely more valuable than gold. We may not, therefore, lightly abandon a faith so precious in practical results. At the same time we dare not persist in hugging a delusion. This were treachery to our manhood. Surely there should be men fully qualified to traverse the whole infidel argument and lay bare its sophistries—if sophistries they be. What we want to know is the exact value of the religious handbook which we call Bible. Is it the infallible guide we have been taught to regard it, or is it a mere compilation of old-world legends, to be taken only for what it is worth, like any other human compilation? This is really the question at issue. It is useless arguing from a book with a disputed authority. Hence the irrelevancy of the favourite orthodox appeal, "What saith the Scriptures?" The primary and supreme inquiry is, What are the Scriptures?

Clapham, July 18, 1880. A. C.

* Responsibility in Mental Disease. By Henry Maudsley, M.D. P. 48.

BYE-ELECTIONS AND DISESTABLISHMENT IN SCOTLAND.

THE following resolutions have been adopted by the United Presbyterian Synod's Committee on Disestablishment:—

"I. That the bye-elections ought now to be carefully watched by the friends of disestablishment, and the opinions of all candidates ascertained on the question, and candidates favourable to disestablishment brought forward. II. That the claims of disestablishment ought to be pressed on the attention of members of Parliament by constituents; and that those members who have been returned as favourable to disestablishment have special responsibilities. III. That the circumstances regarded by some as warranting temporary silence on the question no longer exist. On the contrary, vigilance and fidelity are demanded on the part of all friends of disestablishment, both in and out of Parliament, in order that other questions, still multiplying, do not indefinitely interpose to retard its settlement. IV. That it is not the wisdom of Liberals to delay this question; that the policy of assuming an obligation on the present Parliament to postpone disestablishment to a Parliament of the future, is promoted in the interests of the Kirk, and is to be firmly resisted. That no such obligation could rest on any Parliament, or be legitimately accepted by its members; that what it is possible for the Legislature to accomplish of just legislation is always competent and binding; and that the right to obtain the redress of injustice remains unaffected by general elections or changes of Government. V. That in view of suitable action in Parliament at a fitting time, it is important that the discussion of the question of disestablishment in its various bearings, and in the light of its local illustrations, should be maintained throughout the country."

Literature.

THE LIFE OF DR. BUSHNELL.*

MANY of our readers will hail with real delight the publication of the "Life and Letters" of Dr. Bushnell, which has just been issued in America and here. One of Dr. Bushnell's daughters has edited the volume. She modestly says, in the first words of her preface, that "it will be found to be a more composite work than is commonly the case with a biography." It probably appeared to Mrs. Cheney, when she looked back upon her work, that she had done little more than put together the contributions of others, mixed up with her father's letters, and some quotations from his books. She may be assured that she has done that kind of service for the numerous people to whom her father's memory is dear, which they will most of all thank her for doing. The book is especially rich in the Doctor's letters; and the order of his outer life, as well as the spirit of his inner being, are as clearly shown to us as we could expect to see them. It is instructive to observe in every part of the volume, that the extraordinary productions of Dr. Bushnell's thoughtful pen stood closely related to a singularly noble spiritual character. Bushnell was not a mere expounder of religious theories which had come to his own mind with fascinating interest; his theology was the expression of his intensest religious convictions. No reader of his words can have failed to notice that there was a depth of feeling and conviction which could only have had a foundation in a pure and earnest religious life. It is therefore, less interesting to witness its movements as they are revealed to us in these deeply interesting pages.

The view which we get of Horace Bushnell's boyhood shows us a simple and honourable home, where father and mother—good, reliable, religious folk, of the New England farmer class—pursued an honest and industrious course, and trained up their family of four boys and two girls in the fear of God and the doing of the things which that fear enjoins. It was on the 14th of April, 1802, that Ensign and Dotha Bushnell rejoiced over the birth of their first child, in Litchfield, Connecticut; when, as that son in his latest years expressed it, he, "only a tender, rubicund mollusk of a creature, came out in this rough battle with winds, winters, and wickedness." The father was a Methodist and the mother an Episcopalian; both of them upright and kindly—he, a sturdy and spirited man, "pleasant in his ways to child or neighbour, full of New England grit, resolute in work, and of a steady cheerfulness in all the ups and downs of life"; she, full of affection for her child, and ready, as events proved, to make any sacrifices that were called for to fit him for the highest usefulness in life. There, in a peaceful, busy little world of their own, reared in the simplest habits, accustomed to take their share of family duties and responsibilities, these children grew up, "undisturbed as flowers in the wild recesses of a mountain, and each keeping an aroma all its own." In 1851, Dr. Bushnell delivered at the Litchfield Centennial a remarkable address which sketches with the feeling of a poet the characteristics of a life by which his birth was surrounded, and which had been common to that country-side for many a long year. There was, indeed, "something magnificent in their stern, practical fidelity to their principles":—

No affectation of polite living, no languishing airs of delicacy and softness indoors, had begun to make the fathers and sons impatient of hard work out of doors, and set them at contriving some easier and more plausible way of living. Their very dress represented work, and they went out as men whom the wives and daughters had dressed for work, facing all weather, cold and hot, wet and dry; wrestling with the plough on the stony-sided hills, digging out the rocks by hard lifting, and a good many very practical experiments in mechanics; dressing the flax, threshing the rye, dragging home in the deep snows the great wood pile for the year's consumption; and then, when the day was ended, having no loose money to spend in taverns, taking their recreation, all together, in reading, or singing, or happy talk, or silent looking in the fire, and finally in sleep—to rise again with the sun, and pray over the family Bible for just such another good day as the last. And so they lived, working out each year a little advance of thrift, just within the line of comfort.

Horace Bushnell went on working upon his father's farm until he was fully a grown up man, and in a mill which was constructed by him for the manufacture of the simple homespun in which they and their neighbours were clad. Then there came yearnings for a fuller education and a wider knowledge of the great outer world than was provided by the simple school teaching of the villages where they lived. So it came to pass that after much thought on his own part, and much sacrifice on the part of others, the young man, at the age of twenty-one, entered Yale College in the spring of 1823,—going back, however, to farm work for the summer of the same year. A year or two before he had passed through certain experiences of which he speaks as being "led to Jesus." "Four months since," said he, shortly afterwards, referring to his introduction to Christian fellowship, "in the presence of God, and angels, and men, I vowed to be the Lord's, in an everlasting covenant, never to be broken."

Mr. Bushnell passed through Yale College without making up his mind to adopt the Christian ministry as the work of his life. After his course there he taught in a school in his native State, but in the latter part of February, 1828, became associate editor of the New York *Journal of Commerce*, and devoted himself to that work with energy and patience for ten months. At the end of this time, being twenty-seven years of age, he thought of going to some Western city, there to enter a law office, and work his way into the arena of politics. But while he was at home an invitation came to him, asking him to become a tutor at Yale College. After treating the matter as requiring no serious consideration, he was ultimately led, under his mother's influence, to accept the invitation, so that in the autumn of 1829 he was once more in New Haven. At this period, and even before it, we read of doubts and questionings as being present in his mind, While he was a tutor at Yale a revival of religion produced marked effects in the college. For some time it seemed not to affect Bushnell, but eventually he came under its influence. The following external history of this revival, so far as it concerned Mr. Bushnell, has been furnished to the "Life" by Dr. McEwen:—

. . . What, then, in this great revival, was this man to do, and what was to become of him? Here he was in the glow of his ambition for the future, tasting keenly of a new success—his fine passage-at-arms in the editorial chair of a New York daily, ready to be admitted to the bar, successful and popular as a college instructor; but all at sea in doubt and default religiously. That baptism of the Holy Ghost and of fire compassed him all about. When the work was at its height, he and his division of students, who fairly worshipped him, stood unmoved apparently when all beside were in a glow. The band of tutors had established a daily meeting of their own, and all were now united in it but Bushnell. What days of travail und wondering those were over him! None dare approach him. He stood far more than *primus inter pares* among all.

Only Henry Durant tried carefully and cautiously to hit some joint in the armour. But even he, though free in his confidence, seemed to make no advance, when, all at once the advance came bodily and voluntarily from Bushnell himself. Said he to Durant, "I must get out of this woe. Here am I what I am, and these young men hanging to me in their indifference amidst this universal earnestness on every side." And we were told what he said he was going to do—to invite these young men to meet him some evening in the week when he would lay bare his position and their own, and declare to them his determination and the decision they ought with him to make for themselves. Perhaps there never was pride more lofty laid down voluntarily in the dust than when Horace Bushnell thus met those worshippers of his. The result was overwhelming. That division-room was a Bochim, a place of weeping.

When, then, he came at once into the confidences of the daily meeting of his fellow-tutors, was it not Paul that was called Saul, and was there ever such a little child as he was? On one occasion he came in, and throwing himself with an air of abandonment into a seat, and thrusting both hands through his black, bushy hair, cried out desperately, yet half-laughingly, "O, men! what shall I do with these arrant doubts I have been nursing for years? When the preacher touches the Trinity, and when logic shatters it all to pieces, I am all at the four winds. But I am glad I have a heart as well as a head. My heart wants the Father, my heart wants the Son, my heart wants the Holy Ghost, and one just as much as the other. My heart says the Bible has a Trinity for me, and I mean to hold by my heart. I am glad a man can do it when there is no other mooring, and so I answer my own question—What shall I do? But that is all I can do yet." These incidents, I may say, have held me for my dear friend Bushnell when his day of question in other minds came; and I understand in that last incident, or germinal fact, his Christ in Theology.

The author of the "Life" refers to this spiritual history "as a *conversion* in the original sense of the word." She says that "it was a complete *turning-about* of the life. It changed, not only the outward purpose (for he gave up the law for the Gospel), but the very fibre and tissue of his being." She adds, "If he was before Horace Bushnell, he was doubly Bushnell now." Not long after this he resolved to consecrate himself with all the energy of his heart and life to the ministry; and once again he became a student at Yale, entering, in the autumn of 1831, the theological school of which Dr. Taylor was the head. In February, 1833, he was invited to preach at the North Church (Congregational), Hartford, Connecticut, and in the following May was ordained minister of the church. Hartford was his home for forty-three years; and to that Connecticut town he gave an interest and a reputation which can never be dissociated from his memory.

The book before us contains a history of the growth of Bushnell's theological convictions. We were going to write "opinions;" but the word does not describe the theology of a man of Bushnell's stamp. It is deeply interesting and refreshing to come

* Life and Letters of Horace Bushnell. London: Sampson Low and Co.

across the allusions which he makes in his letters to the books which have now become so famous. It is not so refreshing to meet with the history of trials and sufferings which arose through misunderstandings and misrepresentations. Indeed, this whole story forms a sorry chapter in the history of Connecticut ecclesiastical doings. But Bushnell's Church was true to him; giving him confidence and devoted affection through the years that the persecution lasted. There were no doubt periods, when the approval of Unitarians and others became rather a source of trouble than advantage to him; and there were also times when these same Unitarian sympathisers thought that he had recanted his previous utterances, and resumed the untenable theological positions which he had seemingly abandoned. Bushnell was precisely the kind of man, who, with less spiritual intensity and power, was certain to be constantly exposed to the misunderstandings of his orthodox friends, and the disappointed cavillings of those who occupied a different theological standpoint from his own. References are made in the volume to the character of his preaching in his very early years. We will quote two interesting passages with which we are certain our readers will be pleased:—

It is not too early to ask what Horace Bushnell was showing himself to be as a preacher. He was at this time, as he himself will show us later, "passing into the vein of comprehensiveness"; and it became one of his first studies to touch the opposite poles of truth, and hold them in their unity. In this respect it would be easy to draw a parallel between his preaching and that of Robertson, who held that every highest truth is found in the union of two opposing truths. Perhaps the best specimen of his early sermon-writing is one in the volume of "Sermons for the New Life," entitled, "Duty Not Measured by Our Own Ability," which was written in the first year of his ministry. Another sermon, written in 1837, on "Living to God in Small Things," appears in the same volume, and has been thought, by many readers, to be one of the most practically efficient he ever wrote. In 1835, shortly after Garrison was lynched in the streets of Boston, and doubtless keyed by that event to a high pitch of feeling concerning our national dangers and vices, he preached a sermon called the "Crisis of the Church," in which he expressed himself boldly and earnestly on these matters. This sermon, published by request, was the first in which he appeared in print, and we accordingly find his copy of it labelled "First-born Child." Mrs. Bushnell remembers that he came home one day, having just, for the first time, seen the pamphlet, inscribed with his name, in a book-store window, and actually feeling abashed by such publicity. Turning over its yellow leaves, the modern reader cannot fail to be struck with the clearness and force with which he grasped and stated the national position, as one of moral power and influence among the nations of the world, as then at a formative age, and also at a crisis of peculiar danger.

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His preaching had in those days a fiery quality, an urgency and wilful force, which, in his later style, is still felt in the more subdued glow of poetic imagery. There was a nervous insistence about his person, and a peculiar emphasising swing of his right arm from the shoulder, which no one who has ever heard him is likely to forget. It seemed as if, with this gesture, he swung himself into his subject, and would fain carry others along with him. His sermons were all written out in full and read; never extemporised, never memorised. For the latter method and its results he had no liking. For the former not sufficient confidence; though that came to him later, when driven to extempore work by ill-health. His early manner betrayed this want of confidence, and was at times a little constrained and laboured. The same was true of his prayers, which lacked ease and flow, such as came to him with fuller inspiration. The whole effect of his services was, however, always pointed and practical. Prayers, hymns, Scripture reading, text, sermon, all converged on the same central theme, and went to heighten the impression of the leading thought.

"The Life and Letters of Horace Bushnell" is a very suggestive book, especially to ministers, to whom it might be made a companion for the next two or three months, before the stress of another winter's work is upon them.

GREEN'S HISTORY OF THE ENGLISH PEOPLE.*

IT was with a feeling of unexpected abruptness we found ourselves at the close of this history in the year 1815. We had forgotten that this was the date which Mr. Green had fixed as the limit of his work. The surprise was, perhaps, the greater, as the short history is continued to the fall of the Gladstone Ministry six years ago. It is a tribute to the interest which Mr. Green excites in his readers that they wish the work were longer and more expanded. There is a sense of disproportion between this volume and its predecessors arising from the greater fulness of the materials for a history of the eighteenth century, and the greatness of the actors who played conspicuous parts upon its stage.

The first two chapters of this volume are a continuation of the eighth book commenced in the last, and are concerned with the Fall of the Stuarts, and the establishment of the House of Hanover under the first two Georges. The ninth and last book, entitled Modern England, is divided into five chapters:—England and Its Empire, the Independence of America, Industrial England, England and Revolutionary France, England and Napoleon.

This volume, like its predecessors, is characterised by thorough sympathy with liberal political movements, and with that religious and philanthropic activity which distinguished the latter half of the eighteenth century. Amidst the confusion of foreign affairs, and the fierce political strifes at home, its writer never forgets the social and industrial well-being of the people. It is, from first to last, a history of the English people, and the best of its kind which we possess. As a literary production it is charming in style. It is intended, we presume, that readers should possess themselves of the shorter history, as well as the larger and longer. If this is not the case the library edition should be improved by fuller tables of contents and the chronological annals which belong to the smaller. The references to authorities might be much fuller and more particular in their statement. This volume is a striking contrast of defect in this respect to Mr. Lecky's Eighteenth Century. There is an instance of haste, or of a division of labour, on pages 149 and 273. On the former we read, in reference to Wesley:—

The great body which he thus founded numbered a hundred thousand members at his death, and now counts its members in England and America by millions. But the Methodists themselves were the least result of the Methodist revival. Its action upon the Church broke the lethargy of the clergy; and the "Evangelical" movement, which found representatives like Newton and Cecil within the pale of the Establishment, made the fox-hunting parson and the absentee rector at last impossible. In Walpole's day the English clergy were the idlest and the most lifeless in the world. In our own day no body of religious ministers surpass them in piety, in philanthropic energy, or in popular regard. In the nation at large a new moral enthusiasm, which, rigid and pedantic as it often seemed, was still healthy in its social tone, and whose power was seen in the disappearance of the profligacy which had disgraced the upper classes, and the foulness which had infested literature ever since the Restoration. A new philanthropy reformed our prisons, infused clemency and wisdom into our penal laws, abolished the slave trade, and gave the first impulse to popular education.

Now, that is a very admirable and a perfectly correct statement of the results of Methodism; but it should not have been printed a second time in almost literally the same form as it is on the latter page quoted above. Imperfections such as these can be easily remedied in a future edition, and we hope that Mr. Green will be induced to prepare another and larger edition, in which the first thirty years of the present century may receive a fuller treatment than they received in the shorter history.

Mr. Green's estimate of political parties, of the causes which led to the downfall of the Whigs under George III., of the great men who successively ruled as statesmen, has undergone no change since he first wrote. Additions have been made on constitutional changes, and on the relations of Parliament and the nation during the early years of George, and a little more than five pages have been added to the intellectual advance made by the nation from the close of the seventeenth century. The history of literature and of literary men has been told so often and so well, that it might seem too difficult, if not superfluous, to tell it again, in however brief a manner. There is no passage in this volume more pleasingly written than that in which the state of the men of letters is described when Pope wrote and published his first Dunciad. Pope, we are told, was a child of the Revolution; and he died at the moment when the spirit of his age was passing into larger and grander forms in 1744. The admiration shown for Pope is more enthusiastic than we can share, but the work he did in establishing a real literary profession was very great.

We are fortunate in having histories which treat particular periods of the national life and growth; and also in a few which describe the whole of that life from the earliest times to the present century; but we esteem ourselves most fortunate in the possession of a history which, treating more especially of the social condition of the people, affords a stimulus to the cultivation of the arts of peace and industry, and to the study of letters.

* The History of the English People. By John Richard Green, M.A. Vol. IV. London: Macmillan and Co.

THE "AMERICAN WIDE-AWAKE."—Someone enraptured with the luxurious periodicals which American enterprise has provided for the delectation of the juveniles, suggested that "English child" should now give place to "Yankee child" in Miss Taylor's well-known hymn, as the term embodying the highest ideal of youthful privilege. Thanks to the kindred enterprise of Messrs. James Clarke and Co., the young people of this country may now share abundantly in the advantages enjoyed by their Transatlantic cousins. Arrangements have been effected for an unlimited supply of the American *Wide-Awake*, a periodical which has deservedly enjoyed widespread favour in America, on account of the originality and excellence of its illustrations and the freshness and brightness of its reading. We earnestly recommend "Paterfamilias," by immediately procuring a specimen, to test for himself the justice of the high eulogies which this periodical has secured.

THE PERSONAL LIBERTIES OF ENGLISHMEN.*

OF course any one reading this work will be reminded at once of Blackstone's great Vinerian lecture of 1758 on the "Study of the Law." And, in regard to the contents of the work, there will be found many things that will also remind him of the great legal commentator. But Mr. Paterson has improved upon Blackstone. It is true that he has not Blackstone's somewhat rhetorical and measured style; but his arrangement is better, his style is better in being more concise, and he has done what was not customary in Blackstone's days—given us authorities, not only here and there, or one or two leading cases, but every case that in any manner bears upon his subject. Mr. Paterson, it may be said, has written a book of profound ability, of great legal authority, and yet a book that can be read from beginning to end without a pause of interest. His knowledge is most extensive, his arrangement of materials is admirable, his statements precise, his style so clear that we can suggest no improvement. The author is, however, at one disadvantage. The work, for its subject, and for the wide space over which it travels, is sometimes lacking in detail. That, however, no doubt, was a part of the plan of the author. Where he has considered more detail than he has given to be necessary, he has supplied references to authorities, and these, it may be said, are given by wholesale.

Such a book as this, so elaborate in its history as well as in its statements of present rights, reminds us how far we are removed from a state of nature. Actually, of course, there can be no perfect state of nature, excepting when one person alone was or is living in the world. When there were two, and as soon as there were two, then came the time when one or both had to surrender what might be termed natural rights. One will would predominate over the other will. The freedom of movement of one or the other would be restricted. As population increased, the restrictions, and not the liberties, would also be increased. Claims would more and more cease to be rights. The individual would be fenced all round by the will of the majority, and by the physical power of that majority to enforce its will. As years rolled on, the decisions of the majorities would multiply until, at the end of centuries, we should, as we do, find them practically chronicled in this book—which is a mark of our present state of civilisation. A civilisation, however, not always according to rightness, and that would be of finer character if it were less overlaid than it is by such restrictions as we find here, and if it combined with its knowledge and its strength much more simplicity.

One wonders how some of these laws grew, and what sort of conscience the majority who passed them must have had. There seems to be nearly always some injustice attached to them, or following from them. There seems to be nearly always, in the old laws, at least, not the desire to rectify what is wrong, nor to provide against a wrong being done, but a malignant liking of punishment and persecution. And that does not altogether belong to the old times. We have pretty well the same liking exhibited now. Mr. Paterson sees all this, or nearly all this, and sometimes more. His sympathies are wholly liberal, although they do not, of course, colour any legal statement. They will be seen from the following quotation from the preface, omitting the strengthening authorities, classical and other:—

It never occurred to any government prior to the Reformation, and, probably, for a century or two later, that it was possible that the best form of religious worship, as well as the best form of human government (of which the former is merely a branch), might have been intended by Providence to be discovered by the scrutiny of Reason, each nation following the best guides of the time, yet following without blindly bowing the knee. The dignity of thought and speech is at last vindicated by showing how small a part of it can be really made subject to the control of any government or any laws. The old philosopher taught that every man has it in his power to prepare an impregnable rampart for his own thoughts. Dissent, after having long been an unquestionable crime, has ended by becoming almost a cornerstone of the glory of civilisation. The art of agreeing to differ seems at last to have been all but mastered. The members of an Established Church are now contented to take their proper place in the social contract, and view with equanimity large numbers of their fellow men who, having "the same faculties, organs, dimensions, senses, affections, passions," insist on thinking out their own best thoughts, on every subject touching their life, property, and reputation, as well as touching their relations to their Maker. The synods of Christendom no longer burn to stifle inquiry. To echo and adopt the thoughts of others, who had no better materials of judging than their successors, and certainly had shorter experience to guide them, is less and less an accepted office of the modern teacher.

Again:—

Lastly, the faculty of free thought and speech is equally found developed as the rights of conscience under the form

* The Liberty of the Press, Speech, and Public Worship. Being Commentaries on the Liberty of the Subject and the Laws of England. By James Paterson, M.A. Macmillan and Co.

of public worship. Those rights which once overshadowed and were interwoven with the whole machinery of government and covered nearly all human conduct, became centred in the Established Church, which at first was national, or embraced the whole population. This gave rise to a great number of detailed laws relating to the clergy, their duties, rights, and privileges towards the public and as between themselves, and, above all, their powers of compulsion over the laity, which, in the earliest times, were extreme and all-embracing, but which have, in course of centuries, dwindled down to something almost nominal. The representatives of the clergy once formed a large portion of one branch of the Legislature, and supplied the leading maxims of government to all countries, and were deemed so puissant as to form by themselves a rival power to Kings, Emperors, and Parliaments. The memory of this greatness still lingers in the familiar watchwords, "Church and State." But after centuries marked by voluminous details of protective legislation, the clergy now contentedly fill the place of one of the professions; and the laws once peculiar to them are all cut down merely to those restrictions, which that part of the laity under their care, sometimes, not unwillingly, enforce against them. The rest of the community under the description of Dissenters now enjoy similar and even greater rights and liberties, in nearly all respects, and as regards the modes of public worship of their own choice, except in so far as a few traces of priestly privilege are not yet wholly effaced. While the substantial rights, duties, and possessions of Dissenters now, to a great extent, coincide with those of the Established Church, the laws peculiar to the former make up but a small chapter compared to the voluminous details of the latter. How the one chapter decreased by degrees, and how the other never required to grow owing to certain inherent powers of self-government, will be seen throughout the latter part of this volume. The objects and purposes of Churchmen and Dissenters are now, or ought to be, the same; their methods are not, and need not be, entirely the same. The main differences are merely a history of the steps by which they arrived from opposite quarters at the same goal.

While we have the personal opinions of the author thus frankly expressed, his work is coloured by no tone either of one kind or another. The greater part of it is, of course, devoted to other than ecclesiastical subjects. The first section deals with the laws relating to liberty of thought and speech—our author adds "character," but here he is slightly illogical, for laws cannot and, therefore, do not deal with character only as character is expressed in acts, and therefore it deals with acts alone. No doubt he is right when he shows how personal character must be maintained, but after all what he means is not character, but reputation. Admirable always in quotation, he is admirable here in one from Lord Abinger. It is: "The individual, by the combination of opinion and the force of character, begets in his own reputation a property more valuable than the brute materials to which the crude notions of property were first applied." Mr. Paterson exhibits, with philsophical acuteness, how free speech and free writing have to do with a man's reputation, and then goes on to state the law in all its fulness, yet without cumbering his work with a single dry sentence. He passes on to the right to petition Parliament, and from that to all the laws, with their history, relating to the liberty of the Press. This, with its apt quotations, is one of the most interesting sections of his work. The laws relating to public meetings, to Parliamentary debates, to comments on public matters are next reviewed. Here is a curious, but very exact, statement:—

The clergy of the Church of England in their mode of conducting public worship are also in the performance of a public duty, for by virtue of statutes the Church service is ordered and can be compelled to be rendered for the benefit of the whole people, and not merely of the parishioners. And hence any comments made in the public Press or otherwise on the mode of discharging this duty may be made as freely, as is the case with respect to other public officers performing their duty. At the same time the sermons of Dissenting clergy, who are under no public duty to deliver them, cannot be deemed public in the same sense, though their chapels come under the category of places to which the public are invited, and so on another ground are fairly open to a like treatment. The conduct of a parish priest in managing a charity subscribed by a few of his parishioners may be in no sense a public act, and does not lie open to public comment; and yet those who manage an hospital for assisting poor inhabitants fill a public situation.

Part of this law, according to Mr. Paterson's authorities, was laid down in the case of "Gathercole *v.* Miall."

All the laws of libel are next reviewed, with cases in point, and the laws of copyright and patent follow. Next comes the law relating to the security of public worship. This is a curious, most instructive, and most admirable review, the introduction not being the least instructive. This portion is devoted to, amongst other matters, the law as to Sunday, including sports, public-houses, &c., then witchcraft. We next come upon Church and State, and here we quote a definition:—

The Church of England is that body of clerical and lay members who differ from other Protestants in England and elsewhere in some leading ceremonies and their scheme of internal government; but differ most of all in this one characteristic, that the clerical members are not allowed to deviate from certain standards of doctrine and ritual which have been stereotyped by being incorporated into statutes. Another characteristic is, that the property in which they are interested is restricted in its use by like enactments, which can only be varied by Parliament, and by no other power or authority. But in so far as the clergy keep within these statutory restrictions they enjoy freedom of opinion. The Church of England and Dissenters of any one sect agree in this, that neither constitutes a corporation, though they are usually spoken of as if all the men and women holding similar doctrines and practising similar rites and ceremonies of public worship must figuratively resemble a corporation. What actually exists is, that in each parish of the Church of England the parson is in possession of the church and glebe and parsonage-house and tithes, and he exercises his profession there for the time being as the representative owner or freeholder, who is capable by law of protecting that portion of property, and to that extent he is a corporation sole. Yet the parson as such a proprietor is as independent of all other parsons as if they had no connection of any kind. Each is a unit, and the Church is merely the aggregate of these units. A bishop is also a corporation sole, having a like limited use of property for the purposes of his office; and there are other ecclesiastical persons, as deans, canons, archdeacons on a similar footing, and each of whom has certain rights of property attached to his office. The leading characteristic of each of these persons as far as regards holding of property is this, that each has at most but a limited control over it, and can neither sell nor alienate nor burden it like an ordinary proprietor. Thus it is that the Church of England as a Church has no property, and has neither rights nor wrongs; but individual members of that Church singly, and in a few cases jointly, have a limited possession of property, and in the eye of the law alone enjoy, and defend such enjoyment to the greatest extent to which any one individual is allowed to enjoy it. And in order to regulate more thoroughly the uses of this kind of property, the estates of all archbishops and bishops and most of the cathedral and collegiate deans and chapters, limited as these were, have been transferred to Ecclesiastical Commissioners, who allow to each an income in lieu of what he formerly enjoyed.

This is very inaccurate in the last sentence. The author will find that the bishops are not now paid by the Ecclesiastical Commissioners—that mode of payment having been merely a stepping-stone to the re-transfer of lands. But the whole of ecclesiastical law is stated and reviewed with great care, and the authorities are given with absolute precision. We were curious to see what the author would say as to tithes. We find the following:—

Though tithe was a tax which the common law may be said to have treated as rightfully due, yet in reality it was owing to legislative authority, in precisely the same way as we now derive modern taxes from that source, though now always in more express language. The common law in the early centuries consisted, as we have seen, merely of maxims of wisdom adopted from the old codes then current and from the wisest men of the times; and the clergy and their solemn synods being recognised as the most learned and wise during many ages, their views and maxims were largely absorbed and acted on by the courts, and by those councils and royal ordinances which then represented what we now call the Legislature. In this way a law of tithes, which would now be called a rate or tax, became part and parcel of the common law; and the clergy took care to give to it the specious name of a Divine right, which for ages prevented the Legislature from disturbing or questioning it. But when in the time of Henry VIII. and his immediate successors, the art of printing and the Reformation made men think for themselves, and the people began to consider what was the object of taxes, and how far they corresponded with the benefits received, and whether they were capable of improvement, the Legislature saw and removed many anomalies, and made the tax more universal and impartial. So that in reality the tithe law or tax did for the clergy the same as the Poor-law did many centuries later for the rest of the population. It was reasonable and inevitable that those members of a profession set apart to definite duties, and looked upon as everybody's friends, and the nature of whose duties prevented them supporting themselves, should be enabled to live, and they had a right to live at the expense of their contemporaries. It is true that it was reserved for the times of Elizabeth to discover a still more general law, namely, a poor law, which was founded on this indisputable first principle, that even the poorest of the poor have also a right to live at the expense of their contemporaries, if they have no means of their own to support themselves. And though at first the whole of the law of tithes was contained in a few general words, namely, that one-tenth of the produce of the land was to be given to the clergy for certain definite purposes, one of which was their maintenance, this ceased to be sufficiently comprehensive, when trades and employments not immediately connected with land increased. The same law, therefore, was easily extended to the tenth of the yearly gains of all artisans and manufacturers and traders.

And so on. Then follow the laws of toleration, the laws relating to the clergy, Dissenters, &c., all stated with comparative fulness as well as clearness, and rendering the work, as a whole, the best compendious authority of its kind of modern years.

CLASSIC AND ITALIAN PAINTING.*

SCARCELY anything is more characteristic of the present day than the demand for easy roads to knowledge. The old adage has it that to knowledge there is no royal road, but easy roads are day by day being multipied; and they are kept clear and smooth by the increasing multitudes of feet that traverse them. Whole series of works are now devoted to presenting the outlines of special branches of knowledge, so that nobody need be ignorant of general ideas in the most recondite fields of thought. Yet the other day we observed a critic dealing somewhat severely with a handbook of botany, which took no notice of the wonderful discoveries of Mr. Darwin respecting the share that insects have in the fertilisation of plants; and the point suggests one of the dangers in view of this kind of over-condensed summaries meant to impart general ideas of whole sciences, historic periods, departments of art, and of literature. It is only a writer like Mr. Leslie Stephen, as full of refinement, delicacy, deep penetration, religious sensibility, sentiment, and pervading *tenderness* of nature, that can be expected to sum up in a thin volume all the characteristics and qualities of a writer like Pope; it is only a master of condensation and simplicity like Mr. Cosmo Monkhouse, who could present a subject like Turner, as has been recently done in an admirable and well-known series.

In the style of treatment of which we have spoken, art is claiming its own share of attention, and the literature of art will soon be accessible to the crowd, should the crowd desire it. The only difficulty will be that if the object which such books have in view should ever be attained, the distinction between the vulgar and the *dilettante* classes will have come near to be effaced; and the results may, in some measure, prove different from what might have been expected. Mr. Ruskin (who himself has done such noble work in the popularising of art literature) might have a good deal to say of these matters were he once to set his pen to the theme. Such works as those of Mrs. Jameson, Messrs. Crowe and Cavalcaselle, are too thorough, too elaborated, for those who must run as they read, or what is much the same thing, read as they run; and such hand-books of "Ancient Masters" and "Modern Painters," as those by Sarah Tytler, may have some use in pointing the way. The book before us, which has suggested these remarks, is more specific. Mr. Poynter is in every way qualified for the task he has undertaken, and, with the aid of Mr. Head, he has really produced a most admirable handbook. He passes with a rapid hand over all but the essential parts of his subject—not failing in that peculiar power of lighting up his subject by an anecdote, or a reference to some present-day point—a power which is apt to run into excess. Here, however, it is kept well in rein, and becomes really enlightening and practically helpful. We give one specimen of what we mean—an old story re-told and well told:—

A story of Pliny's, which must probably have some foundation in fact, shows what a high degree of skill had now been attained in the imitation of nature. A trial of skill was arranged between Zeuxis and Parrhasius. Zeuxis had painted a bunch of grapes so naturally that the birds came and pecked at the picture. He then called upon Parrhasius to remove the curtain which concealed the picture he had brought to the contest; but what he took for a curtain was his rival's picture itself. Zeuxis immediately confessed himself defeated, saying, "I have deceived the birds, but you have deceived an artist." "Another time," says Pliny, "Zeuxis painted a boy with grapes, which again attracted a bird; but this time the artist was dissatisfied, observing that if he had painted the boy as well as the grapes, the bird would have been frightened."

Mr. Poynter is wholly right when he says:—

It is doubtful whether the large majority of boys would not be puzzled by any allusion to the names of Phidias or Michel Angelo. They may have heard of Raphael, because his cartoons from the Vatican tapestries are in this country; and they have seen prints of Leonardo da Vinci's Last Supper; but there are very few who would come well out of an examination as to any other works of these great artists.

The author glances at the various periods of Greek painting—doing well in little space what has frequently been vilely done in unlimited space—describing the general characters of the painting on the vases. He then proceeds to Roman art, and does justice to Early Christian art and Byzantine painting. He is discriminative in dealing with the art of the Rénaissance; and has some fine touches in his references of fifteenth and sixteenth century art, pleasing us most by his fine appreciation of two such contrasted characters as Fra Angelico and Michael Angelo. Of the former he says:—

The most striking characteristics of Angelico's art spring from the temper of religious fervour with which he practised it. He worked without payment; he prayed before beginning any work for the Divine guidance in its conception; and, believing himself to be so assisted, he regarded each picture as a revelation, and could never be persuaded to alter any part of it. His works on panel are very numerous, and are to be found in many public and private galleries. Of the finest of these are "A Last Judgment," belonging to Earl Dudley, and the "Coronation of the Virgin," in the Gallery of the Louvre. After his death he was beatified by the Church he had served so devotedly—a solemnity which ranks next to canonisation; and Il Beato Angelico is the name by which Fra Giovanni was, and is, most fondly and reverently remembered.

There was surely something supremely fitting in this beatification. The life and the works thus gained a supreme unity. The radiant gladness on the faces of Fra Angelico's saints, won through much pain and inward wrestle, the peace that overflowed the countenance and, as it were, created and justified the halo round the head, the joy that transfigured the pain-parted lips in the upward glance heavenward—the soul of the artist spoke in these, and they were, and will, remain to be witness of the triumphant saintliness that can consecrate and crown a Christian art. Of the Rénaissance generally, Mr. Poynter says:—

The awakening of the art of Italy in the thirteenth century was but one phase of a mighty movement, the product of complex causes, which, indeed, includes all that is implied

* Classic and Italian Painting. Series of Text-books in Art Education. By Edward J. Poynter, R.A., and Percy R. Head. Sampson Low, Son, and Co.

in the birth of modern civilisation; a great struggle of mankind to put in order, out of the elements of chaos, a better and more beautiful form of social life. The same influence stirred all Europe; and its appearance in connection with the things of taste and intellect was but a sign of a deeper agitation in great questions of practical politics and religion. It is in the thirteenth century that the full power of this stir and change becomes plainly visible in history; and one of the great phenomena of that memorable age is this revival of long-torpid art which begins in the cities of Tuscany. Pisa, Siena, and Florence are the three cities which divide the chief honours of the revival. Each boasts its two or three great names on the roll of the Rénaissance, and each possessed, what is still more important to the formation of an illustrious school, its crowd of less conspicuous, but skilful and original, workers in the same lines. The seeming pre-eminence of the school of Florence is due less to the superiority of her artists than to the partiality of the historian. The biographer Vasari, on whose work the greater part of our knowledge of the earlier art-history depends, was himself a Florentine, and jealously careful of the fame of his fellow-citizens. He not only devotes to them a disproportionately large space in his *Lives*, but towards some of their nearest rivals, notably the artists of Siena, he seems to be possessed by positive hostility—a partiality so far successful that, while we have plenty of detail concerning Florentines, from Cimabue and Giotto down to quite insignificant minor artists, men so great as Duccio or Lorenzetti still remain to us little more than the shadow of a name.

We hear very often of the vandal Puritans, who during their lease of power did so much to destroy and deface the beautiful works of art which adorned our churches and public buildings. It is more remarkable, surely, to know that the art-sentiment itself sometimes becomes unconsciously vandalish. There are not a few instances of this in art-history. Not to speak of the defacements which specimens of Greek art suffered at the hands of Roman improvers, we may simply refer to the notorious cases of certain members of the Italian schools with reference to their predecessors, and particularly to that case of Rubens and Mantegna, to which Mr. Poynter makes specific, but not quite so exhaustive, reference as the admirable essay of Messrs. Crowe and Cavalcaselle might easily have enabled him to do. We could understand, for example, an artist of the post-Raphaelite school in reaction doing what he could to remove out of the way examples which he held to be peccant specimens of the pre-Raphaelite heresy; but that an artist should destroy and obliterate the works of a master for whom he professed admiration, is almost incomprehensible, unless under some of those inducements of worldly advantage or patronage, which have been strong in all ages as they are in ours. In truth, an element of Philistinism—a lack of that strain of heroic sentiment and self-denial for art—is to be found in not a few great painters; and in not a little in the life and career of Rubens it is discernible, in spite of his illustrious works.

In 1460 (says Mr. Poynter) Mantegna entered the service of the Marquis of Mantua, by whom he was treated as a friend, and for whom he executed several of his best works. England is indebted to this connection for the possession of the nine well-known pictures *in tempera*, representing the "Triumph of Julius Cæsar," at Hampton Court. These, which were considered by Vasari to be the finest of the artist's works, were purchased by Charles I. on the dispersion of the Mantuan Collection; they are unhappily so ruined by the vulgar restorations of a Flemish artist, of the school of Rubens, that it is impossible—except in parts of the background, which were possibly considered too unimportant to demand re-painting—to judge of their original beauty of execution; the composition remains, however, and their original character may be best studied in the woodcuts of Andrea Andreani, executed about 100 years after.

And elsewhere Mr. Poynter remarks in a foot-note:—

Rubens' admiration of the Italian school did not prevent him from defacing such of their drawings as fell into his hands, by drawing or painting them over to suit his own taste; it was probably under his inspiration that the cartoons of Mantegna at Hampton Court were irretrievably injured.

And so the master and creator of one age is the effacer of the work of the master of the age preceding; and the same effort too often reveals at once the weakness and greatness of the artist.

We should not omit to mention that the work is plentifully illustrated with woodcuts of various orders of merit, which, however, have the virtue that is claimed for them, of "conveying a consistent impression of the characteristics of each painter, and illustrating the progress of the art." On the whole, we regard this first of the "Series of Art Text-books" as a worthy beginning of what ought to prove a most valuable and useful series.

BRIEF NOTICES.

Passages from the Prose Writings of Matthew Arnold. (Smith, Elder, and Co.)—Those who are unprepared to abandon their old faith in God, and to substitute in His place a "stream of tendency," at the bidding of a writer who has a whip of scorn for any who will not accept his vagueness as profundity, his self-admiration as catholicity, his reactionary tendencies as liberty, his insolences as sweetness, and his agnosticism as light, may yet find amusement—let us hope, instruction—in the collection of excerpts which make up this volume. They may thus contrast, though they may fail to reconcile, the varied senses in which he hurls at all who differ from him those pet phrases "Philistines" and "Barbarians," in the formulation or adoption of which he appears to have well-nigh exhausted his power over the nomenclature of classification. It is rather amusing to reperuse, at this juncture, an extract from "Culture and Anarchy." The Oxford Tract movement is there declared to have been an outcome of that "faith and tradition of Oxford" which, while suffering apparent defeat in attachment to beaten causes and in resistance to triumphant movements, is credited with having, from time to time, "prepared currents of feeling which sap our adversaries' position when it seemed gained." That movement was admittedly directed against "the great middle-class Liberalism, which had for the cardinal points of its belief the Reform Bill of 1832 and local self-government in politics; in the social sphere, free trade, unrestricted competition, and the making of large industrial fortunes; in the religious sphere, the Dissidence of Dissent, and the Protestantism of the Protestant religion;" and in the shock of battle which ensued, Liberalism was declared to be, for the time, the victor. But, writing in 1869, Mr. Matthew Arnold tauntingly demanded, "Where is this great force of Philistinism now? It is thrust into the second rank, it is become a power of yesterday, it has lost the future." Of course it was insufferably bad taste on the part of Liberalism, after its elegy had been so charmingly pronounced by a curled and perfumed apostle of sweetness and light, to disturb this serenity by such an uprising as that of April, 1880. Some of the most striking passages scattered through Mr. Arnold's numerous works will be found conveniently classified in this volume, which is certainly not lacking in regard to the importance of the subjects discussed, or to the originality of thought, vigour of style, and elegance of diction with which the discussion is conducted.

Observations on Bulgarian Affairs. (Macmillan and Co.) The "Eastern question" is only too surely again coming to the front. Those who desire to obtain an acquaintance with the effect produced by the arrangements which have been already brought into operation in the interests of those Bulgarians, the cruelty towards whom filled to overflowing the cup of the dominant Turk's iniquity, and convinced civilised Europe that he was utterly irreformable, may advantageously consult this *brochure*, in which the Marquis of Bath impartially describes the conclusions at which he has arrived as the result of intelligent observation and inquiry, during a recent visit to the people who have been now happily emancipated from the intolerable yoke to which they had been too long subjugated.

Mohammed, Budda, and Christ, by Dr. MARCUS DODS (Hodder and Stoughton), has reached a fourth edition, and well deserves to reach a fifth.

GUY'S HOSPITAL AND THE RITUALISTIC *REGIME*.

THE committee appointed to inquire into the circumstances out of which have arisen the differences between the medical staff and treasurer have made a report to the governors. Considering that the committee are claimed as impartial, it is somewhat noteworthy that they should employ such a sentence as the following: "It may be *admitted*, without hesitation, that many of the sisters and nurses heretofore attached to the hospital, were capable persons, and attended to the sick with kindness, intelligence, and sympathy." "Not wholly satisfactory" is the vague allegation made against the domestic arrangements which Miss Burt's advent overturned. The advantages claimed for the changed *régime* are thus set forth: "Regular and more comfortable meals and better food were provided, cooking by the nurses in the wards was stopped; the hours of recreation were altered, so as to diminish the time spent out late in the evening; a monthly holiday of an entire day was abolished; every nurse was called upon to enter into an engagement to take her share of night duty when required; and a uniform dress for the several classes was, as a general rule, insisted upon." It is plainly declared that "several of these changes were distasteful to old sisters and nurses," and that, as a consequence, "some persons highly valued by the medical staff have left the hospital." The differences which have arisen are thus accounted for: "The matron was not personally introduced to the staff. She was, apparently, authorised to frame rules, on which the staff were not consulted, but which, in their opinion, affected (though unintentionally on the part of either treasurer or matron) the medical treatment of the patients. The matron herself understood that no further authority than that of the treasurer was required; and he, on his part, was under the impression that the changes contemplated would be acceptable to the medical staff." The committee have arrived at the conclusion that at the present time there is "no dissatisfaction" in "about two-thirds of the wards;" that there is "no valid reason for believing that in any case is interference with the orders of the medical staff either sanctioned or connived at by the matron," and that "there is no reason to think that the present nursing arrangements put any real hindrance in the way of medical observation or practice on the part of the students." Their recommendation amounts to this, that, annually, ten governors shall be nominated as the Taking-in Committee, and that these shall "make such arrangements between themselves and the treasurer, as will procure the attendance of at least two members at every Taking-in Committee; that once a month, or oftener if necessary, two members of the medical staff, appointed by that body, be invited to attend the committee with the view of *deliberating* on any matters relating to the medical and nursing arrangements; that regular minutes be kept of the proceedings of the Taking-in Committee, and that such minutes be brought for confirmation before the next Court of Committees as the sole executive body authorised by Act of Parliament; that, in any difference of opinion, the views of the medical staff, as well as those of the governors, be recorded on the minutes."

Dr. Samuel Wilks, F.R.S., Physician to Guy's Hospital, writing to the *Times*, summarised the report as "little more than a defence of Miss Burt and her acts." Dr. S. O. Habershon, Senior Physician to Guy's Hospital, commenting upon the report in a subsequent letter, remarked: We fail to see any one particular in which the wishes of the staff are met. . . . We have always supposed that the hospital was for the restoration of the sick and suffering, and that everything else should be subservient to this primary object; but now the development of a system of nursing, *with religious observances*, is the first consideration, and the patients come last. . . . When we asked an official long connected with the hospital to state any one particular in which the nursing is improved, the only answer he could give us was, 'The nurses look better; they go to prayers.' . . . We have no hesitation in saying that under the new regulations the patients have *less chance of recovering than before*. Added to this, the spirit that prevails is less conducive to the comfort and happiness of the sufferers in the wards. . . . Think of turning the convalescent patients out of bed at half-past five in the morning in the fogs of January, an hour and a half before breakfast, that the night nurses might make the beds!" In connection with this arrangement for bed-making, there is a suspicious-looking item among the "intercessions" noted in a monthly paper issued by the Confraternity of the Blessed Sacrament," of unsavoury reputation: "Thanksgiving for the establishment of *early communion* at Guy's Hospital."

Credit is taken by the committee for the alterations in the arrangements as to the nurses' meals. Upon this subject Dr. Habershon gives this testimony:—"Formerly the nurses had tea in the wards, but now they must leave at a certain time to take their repast elsewhere, or lose it altogether; but disease will not conform to these regulations. A nurse was set to watch a child with diphtheria, upon whom the operation of tracheotomy had been performed; it was breathing comfortably; she was duly instructed how to attend to the throat in case of need; but she left to take her tea; a paroxysm of difficult breathing came on, there was no one at hand to render the needful help, and the child died before the house-surgeon could arrive. Surely this could have been avoided if the patient had been the first consideration. The conduct of the treasurer in this case led to the storm of indignation among the students about which two of their senior members wrote in the *Times* a short time ago."

Dr. Habershon prefers a still more serious indictment against the new *régime*:—"Our valuable nurses have been replaced in many instances by those who are without knowledge, but in many instances by those who consider themselves so highly trained that they can act independently of the doctor's directions. The painful death of a patient during the last few days is the best illustration of the danger of this kind of nurse. A young married woman, with threatening consumption and tubercular disease, who was apparently doing well, gave the nurse extra trouble accidentally. The nurse, no doubt without intention of injury, but probably for discipline, dragged her to the bath-room, placed her in cold water for twenty minutes, and then, after adding a little warm water, left her there for another hour. The disease was greatly aggravated by this treatment, the patient became prostrate, and did not recover from the shock, but died a few days ago. No comment is needed. The trained nurse carried out her own thoughts and feelings, and the unhappy patient suffered. This event will not tend to increase the confidence of the poor."

The case specified by Dr. Habershon has since been the subject of investigation before a coroner's jury, and the nurse, who was trained at Winchester, and has been matron at the Cottage Hospital, now awaits her trial on a charge of manslaughter. It is in evidence that the reason given by this lady-nurse for the course of treatment which terminated so disastrously, was, "She is so very obstinate and she won't assist herself, and I am determined I'll not have it." Dr. Pavy, asked by the Coroner as to the liabilities to such treatment to which patients at Guy's are exposed, said that in his view a nurse had no right to give a bath for medical treatment without the authority of the medical department; adding, "but nurses have lately undertaken to do things upon their own responsibility which the medical staff disapprove of, and have strongly protested against to the governing body of the hospital as being fraught with danger."

The *Times*, commenting upon the state of affairs which this investigation disclosed, remarks:—"A London hospital is no proper place for such new-fangled experiments as these. We can understand what a convent under a lady abbess is. It may have its uses and may serve for the spiritual edification of its inmates. But it is not a hospital, and even the time-honoured name of Guy's will not make it one. . . . We hope that the Governors of Guy's Hospital will take to heart the lessons of the late exposures, and will reform their system while there is yet time. If they do not, the work will have to be done in spite of them. Guy's Hospital, with its enormous wealth, its grand traditions, and its old historical name, cannot be suffered to continue to be what, on Dr. Habershon's showing, the regulations of last November have reduced it to. If the statutes are in the way of a change, the statutes will have to be altered. If the appeal to common sense fails, the interference of Parliament will clearly be called for to meet so extreme a case."

It is noteworthy that in the same number of the *Times*, a correspondent, after mentioning that the three largest and wealthiest hospitals of London "are governed upon principles which, if it were for the first time proposed to apply them to hospitals in the present day, would consign the originator of such a proposition to

safe custody in Bedlam," adds, "At Guy's itself the recent financial administration has been so deplorable that, notwithstanding the great wealth of the foundation, it has been necessary to close beds for want of funds; and yet the treasurer at this very juncture is said to have found it possible and to have thought it proper to expend £3,000 on the improvement of his official residence." An extra expenditure in refurnishing and decorating a chapel, which had undergone renovation a very few years before, combines, with some diminution of rental, and the additional cost found to be entailed by the new nursing *régime*, to render necessary this deplorable diminution in the advantages offered by this well-endowed institution—equivalent to a reduction of sixty beds.

As an indication of the purposed outcome of the Ritualistic intrigues now directed against our hospitals, we note an incident which occurred at the meeting of the Council of the Hospital Sunday Fund at the Mansion House on Monday last. Dr. Glover drew attention to the fact that at Eastbourne Convalescent Hospital a patient had been desired to go, against her will, to the confessional, and had received a manual of instruction in which, under the head of "sins against Almighty God" was classified the attendance at a Dissenting place of worship. The girl was a Wesleyan, as were all her family, and, on telling the Sister so, the reply was that then she must leave her people! On the motion of Sir Francis Lycett, it was unanimously resolved that the £525 voted to this institution out of funds supplied by members of all denominations should not be handed over until the Distribution Committee had inquired into the facts.

The Ritualistic wire-pullers have at this crisis again availed themselves of Miss Lonsdale's pen—which realises to perfection the ideal that an agent of Jesuitry should not be restrained by any nice scruples in the matter of obedience to ecclesiastical behests. She recklessly flings about charges of "neglect of duty" and "ignorance" against the superintendents of wards, and of "drunkenness" and "immorality" against the nurses displaced after Miss Burt's arrival, although we learn from the testimony of gentlemen of the highest respectability that the nurses were for the most part of such estimable character that on quitting Guy's, they were gladly welcomed into other institutions, of which they are now honoured officials.

We know the infamous imputations which the clerical dictators who influence the pen of Miss Lonsdale dared to throw out against the medical staff; it is true they had to be retracted, but they are again dished up. It is because Miss Burt "discovered patients dying, neglected, and covered with sores," that she is now persecuted, and that her opponents venture "to trump up false stories against her nurses"! Manifestly, no reputation is held sacred by these sacerdotalists, if its influence stands in the way of the development of their plots. Dr. Habershon, in an address read before the metropolitan branch of the British Medical Association, while earnestly advocating the improvement in every possible way of nurses and nursing, stated the objections felt by medical men to Sisterhoods. Testifying that some of the nurses connected with these associations are "most efficient in their service and most watchful in their care," he adds:—

Whilst allowing all this, there is, I think, the greatest objection to these religious sisterhoods. The same devoted nurses would be better without the bondage, and would be of more real value because more free. Religious observances are associated with the nursing duties; in fact, in these sisterhoods, the bond is of a religious character, and the rule is of the most rigid kind. In the association of nurses, the comfort of the nurse is often placed before the wellbeing of the patient: *here, religious* observances are placed above the duties of the nurse, and she must conform to the requirements of the order. It is a state where religious feeling and sentiment have sway. The dress, in all its detail, is of great moment; and badges must be worn, and the cross made into an idol, and worn as an ornament. It would seem sometimes as if the form of the nurse's cap was of especial value—it may be, extending to broad lengths of stiff starchy material. Would that it benefited the patient to the same extent as it panders to the pride of the wearer! Unfortunately, these sisterhoods are often a bondage to those who are entrapped by them, and but few have the moral courage to break the bond. When a hospital hands over its nursing to such an institution, it does so bound hand and foot, and with eyes blinded, I almost think. The control is outside the hospital; the appointments, the arrangements, the changes, are all made by the "mother" of this sisterhood; even the very names of the nurses are withheld, and their names are often changed. It is, unfortunately, too often a religion of externals. But mere external religious service becomes a bondage; and, although beautiful to man, it has no acceptance with God, and the reward is only that of human praise.

This plain speech does not serve to promote the Ritualistic crusade, and so the endeavour is made to traduce the characters and destroy the influence of all the medical men whose practical experience has led them to the adoption of this view. But happily Englishmen understand the character of their subtle foe, and ecclesiastical venom which might still prove fatal in parts of Spain or Mexico, is neutralised in the free air of Protestant England, and its employment will make our countrymen still more resolute in their determination to resist the reintroduction of an ecclesiastical 'reign of terror."

Organs of public opinion which have hitherto treated the differences at Guy's Hospital as of subsidiary importance, are now beginning to realise the magnitude of the issues involved. The matter cannot be satisfactorily settled until Parliament has introduced such changes into the management of these great hospitals as will secure their direction to their recognised purpose—the healing of the sick, rather than being perverted into nurseries of intrigues, with a view to subjugating the nation anew to the intolerable yoke of Sacerdotal Despotism.

CHURCH MUSIC IN LONDON.

IV.—CATHOLIC APOSTOLIC CHURCH, GORDON-SQUARE.

THE visitor to Gordon-square carries away with him the recollection of a ritual more splendid than that of the Roman Catholics, performed in a church which, in its noble proportions, rivals a cathedral. The nave is 90ft. high, and at the point where the transept crosses it, a lantern rises to the height of 120ft. Standing at the western door, we mark the pillars that separate the aisles from the nave, and in the distance we see the chancel rising gradually eastward to the altar, which stands remote and solitary, the dimness and the distance lending a strange impressiveness to the scene. In the north transept, twenty feet from the ground, is the organ—an imposing instrument of fifty stops, eight of them in the pedals, whose power is so reduced by the lofty building that its fullest combinations have only the effect of grandeur.

How different is this from the Puritan conception of worship! Here art in all its forms plays upon the feelings, and worship is symbolised in Gothic arches, glorious music, incense, and a crowd of white-robed ministers filling the chancel.

One point in the Catholic Apostolic services must be noted at starting. They are absolutely fixed by the rubric. They must be held at the hours named in the book; they can neither be shortened nor lengthened; whatever is marked to be sung must be sung; whatever is to be intoned must be intoned, and not spoken. The nature of the music may change with the capacity of the choir. The *Te Deum*, for example, may be sung to a chant, instead of to a setting of its own, but the rubric does not allow it to be said, as is sometimes the case in Anglican churches. The whole of the prayers are intoned, and this invariably. Intoning marks the distinction between public and private prayer. The psalms are sung to the Gregorian tones, in accordance with the traditional practice of the Church. Service is held morning and evening daily; on Sundays the services are more frequent, and more fully musical.

How much music there is in the ordinary Sunday service will be understood from the following epitome. Morning Prayer: Introit, "Oh, come, let us worship," sung while the ministers enter in procession; Jubilate and Benedictus to settings; Kyrie in the Communion service, usually to Tallis's music; Gloria in Excelsis to a setting; Epistle Anthem; Creed, sometimes to a setting, but usually on a monotone with varied harmonies from the organ; offertory anthem, Sanctus, incense anthem, Agnus Dei, Communion Anthem proper to the day (like the Epistle Anthem), Te Deum, and Gloria Patri. Evening prayer: Introit (usually as in the morning), evening anthem ("Lord, I have loved the habitation of Thy house,") incense anthem, Magnificat. In the forenoon prayer preceding the Communion service, the music consists on Sundays of Introit, Jubilate, and Gloria Patri, which closes the service. At the end of this service the sacrament is removed, and some music is sung, which is arranged to plain chant.

The stated organist and choir-master of the church is Mr. Heath, an amateur of very fine attainments, but the church has the professional assistance of Mr. E. H. Turpin, the well-known secretary of the College of Organists, whose connection with Gordon-square stretches back over twenty years. Mr. Turpin is organist of St. George's, Bloomsbury, but as the hours of service at Gordon-square differ from those at St. George's he is able on Sundays to play three times at St. George's, and twice at Gordon-square. He is also organist of the Festivals held every month at Gordon-square, when the "Seven Churches of London" assemble together. Most of the music sung at Gordon-square has been composed or adapted to the liturgy of the Catholic Apostolic Church by Mr. Turpin. He is, in fact, a kind of standing musical counsel to the Church at large, and has supplied services for various parts of the United Kingdom, some of his music being employed on the continent, in the colonies, and in America.

The choir is placed in the south transept, and consists of about thirty-four men and boys. The boys are supplemented by sixteen or twenty ladies, who sit close to the choir seats, and help to sustain the melody, but who are not recognised by the canons of the Church as forming part of the choir. In addition to Mr. Turpin and Mr. Heath, a youth of fifteen, trained by Mr. Turpin, acts as assistant organist, and usually plays when Mr. Turpin is absent, so that Mr. Heath may be free to take his place in the choir. Formerly when Mr. Heath was playing, there was no leader in the choir, and unsteadiness was the consequence. Now Mr. Heath stands before the singers and beats time unobtrusively with greatly-improved results. At the Friday choir practice, Mr. Heath conducts, Mr. Turpin also being present, while the youth already mentioned is accompanying. The ladies are separately rehearsed by Mr. Heath.

The choir has fourteen services and a large number of special anthems in use, all but one of them in MS. One or two are adapted from Plain Chants, another is taken from a service by Dr. Cooke, the rest are composed by Mr. Turpin, who has for the different churches composed some thirty complete services. The choir is wholly unpaid. It is a rule of the Church that all who take part in the service must be members duly set apart for their office. This rule, though it increases very greatly the difficulty of sustaining a large choir of men and boys, gives a high tone to their work, and keeps out the hireling spirit which, though it has no necessary connection with paid service, is too often associated with it. The liturgy of the Church prescribes a "Form of Prayer, invoking the blessing of God on singers, &c.," which it is worth while to transcribe:—

Almighty God, who hast ordained the faculties of man to be the eternal instruments of rendering to Thee glory and praise, and has moved the hearts of these Thy servants to desire to serve Thee, in singing the praises (*or*, playing on instruments of music unto the praise) of Thy name in the midst of the congregation; Grant unto them, we beseech Thee, Thy blessing and grace. O Thou, whose name is Holy, who willest that all things in Thy house should be holiness unto Thee, sanctify these, Thy servants, we humbly beseech Thee, in this holy ministry; endue them with the spirit of worship in Thy holy fear [and give unto them to sing the songs of the Spirit with the spirit and with the understanding]; that, through the presence and power of the Holy Ghost they may edify themselves and all Thy congregation in psalms and hymns and spiritual songs, singing and making melody with grace in their hearts. Hear us, for the sake of Jesus Christ, to whom, with Thee and the Holy Ghost, be glory and praise for ever. Amen.

A form of prayer is also used in the choir vestry before each service.

It will be seen from this that the Church distinctly recognises the ministry of song. Mr. Cardale, who was one of the twelve apostles, and had the charge of the churches in England, states this view of the use of music at length in his "Readings on the Liturgy." He says:—

The object to be attained is not that every one in the congregation should be able to join therein, but that the worship and praise of God may be set forth and advanced in the most perfect and glorious manner. The first desire of each person should be for the attainment of this object, and then that he himself may be in a condition of spirit consistent with and suitable to the action which is in progress. Those who are able to join in the singing should do so with their hearts fixed upon God, not thinking of themselves, or of their own performances. Those who are not able to join should be filled with the spirit of worship and praise, rejoicing in that ministry of praise which the Church, through means of those actually engaged in the singing, is occupied in fulfilling, and content that others should be found more capable than themselves in this respect.

About ten years ago the Church formally recognised the use of hymns, and a hymnal has been published containing 320, which is now in its second edition. Mr. Turpin has compiled a companion tune book for this selection, which not only includes most of the standard tunes, but others adapted from Gregorian sources. As in the Anglican and Roman Catholic Churches, hymns are employed to fill pauses in the service rather than as an integral part of it. The psalter is attached to the liturgy, and it gives in every case the number of the tune to which the psalm is to be sung. The twelve tones are also printed in the liturgy in Gregorian notation. A new psalter is, however, in preparation, containing a fuller system of pointing, with an appendix in the shape of a book of varied organ harmonies to the tones by Mr. Turpin.

The Church separates preaching from worship. A sermon follows the conclusion of evening prayer on Sundays, but there is an interval of about fifteen minutes, during which the organ plays. Again there is an interval of ten minutes between forenoon prayer and the Holy Eucharist, or Communion service, while the priests change their vestments; here the organ again plays.

When there is a full congregation it is remarkable how well the people join in their part of the service—the psalms, the responses, and the hymns. The congregation is a select one—select, that is to say, as regards earnestness and attachment to the liturgy. People may even be heard joining in those parts of the service where they ought, according to the teaching of the Church, to be content to listen. At special festivals the choir is enlarged, and the choral result is very fine. It is, as we have said, practically a mixed choir, and the bright tone of the ladies' voices rings through the great building with telling effect. The attack, the phrasing, the pronunciation of the choir are commendable, and they seem never to flatten against the organ. The music thrills the listener, not only with artistic delight, but with the spirit of devotion and praise.

J. SPENCER CURWEN.

OPENING MUSEUMS ON SUNDAYS.—On Saturday the trustees of the British Museum received a deputation from several Lord's-day societies against opening the Museum on Sundays. Amongst the trustees present were the Archbishop of Canterbury, Right Hon. S. Walpole, M.P., Mr. Beresford Hope, M.P., &c.—Mr. W. McArthur, M.P., introduced the deputation, and said that an overwhelming majority of the working-classes were opposed to the Sunday opening of museums.—Rev. John Gritton presented a memorial from the Metropolitan Committee for Resisting the Opening of Public Museums on Sundays.—Mr Alderman Fowler, M.P., presented a memorial from the Working Men's Lord's-day Rest Association, which objected to the opening of museums, &c., on Sunday, on the ground that the Sunday opening was not desired by the working classes, that public opinion, as expressed by the votes of and petitions to public bodies, was against the Sunday opening. That the example of Sunday opening, if set by the authorities, would stimulate and encourage private speculators and companies all over the country to open their exhibitions and amusements on Sundays. That the Sunday opening of museums, followed as it must be by the opening of numerous other places, would greatly increase Sunday labour, and would gradually bring into operation all those industries which minister to the amusements of the people. That the Sunday opening of museums would not diminish Sunday drinking, as the persons who spend their time in public-houses have no relish for museums.—Canon Tugwell and Mr. C. Hill also supported the prayer of the memorials.—The Archbishop of Canterbury, on behalf of the trustees, thanked the deputation for the information they had supplied, which, he said, the trustees would consider. The question of the Sunday opening, however, rested with the Government; the trustees were merely the servants of the Government.—Mr. McArthur thanked the trustees for receiving them, after which the deputation retired.

CONVERSION TO ROME.—The *Derbyshire Times* has authority for stating that Mr. William Arkwright, who recently succeeded to the large estates of Sutton Scarsdale, Derbyshire, and is a lineal descendant of Sir Richard Arkwright, has joined the Church of Rome.

THE RELIGIOUS CENSUS QUESTION.

OBJECTIONS TO A CENSUS OF RELIGIOUS PROFESSION.

1. *The inquiry is unwarrantable.* What right have Government officials to question us about our religious, any more than about our political, professions? The only place where they can be legitimately elicited is the polling booth.

2. *The inquiry is absurd, or unreasonable.* How can every hotel-keeper, every lodging-house keeper, every master, and every head of a hospital, or prison, or poor-house, make a truthful return of the religious profession of "every living person" who happens to have slept under a certain roof on a particular night? The inquiry would in many cases be resented as an impertinence, and if the facts were guessed at, instead of ascertained, they would frequently be, not facts, but fictions. It would be unjust to householders and inmates alike.

3. *The result would be misleading, because of the ambiguity of the inquiry.* What *is* "religious profession"? Is it what a man believes, or only what he professes, or what he says that he professes? Or, if it mean what religious body does he belong to, what *is* belonging to a religious body? Then there are many persons who really cannot define their religious profession, and why should they be obliged to attempt to do so, or be punished if they refuse to make the attempt?

4. *The return would be incomplete;* because it is well known that a large number of persons would, on conscientious grounds, feel bound to refuse the information asked for, and many would refuse on other grounds. And, if the enumerators attempted to supply it, they would inevitably blunder.

5. *The return would prove fallacious and grossly misleading.* Large masses of the people make no religious profession; but, because they will not like to acknowledge the fact, they will reply, "Church of England." The effect would be to produce the impression that the Church of England has a far greater body of adherents than all the other religious bodies have, *and that is the object of the suggested Religious Census.* It is wished to use what would really be inaccurate, and, in many cases, dishonest returns for a political purpose.

6. *The inquiry would lead to coercion and sectarian rivalry, and would occasion great bitterness of feeling.* Many of the Established clergy and their adherents would use all their influence to induce their dependents and the poor to return themselves as Churchmen, and numbers of persons would be too ignorant or too weak to resist such pressure.

7. *The inquiry would be contrary to the true purpose of a Census.* That purpose is, to obtain statistics which are likely to be accurate, and to ascertain facts which can be verified, and not opinions, or professions, which are necessarily vague and ambiguous, or unascertainable. A Census of the population ought to be taken with the goodwill of the population; whereas such a Religious Census as is suggested would excite anger and resistance, and make the Census odious to a large class of the people.

[The above excellent epitome of objections has been published in a separate form by the Liberation Society.]

CHIEF RESULTS OF THE CENSUS OF 1851.

Just at the present time, especially as there is no prospect of another Religious Census for England and Wales, and figures are not easily remembered for a long time, it may be serviceable to indicate what were the broad results of the Census of 1851. They went to show that the total provision made for public worship was equal to the wants of 49 per cent. of the community; that about five and a quarter millions who might have attended public worship on the Census Sunday did not do so; that of the actual sittings, the Established Church provided 52·1 per cent., and all other religious bodies together 47·9 per cent.; that the number of worshippers in the Church of England places of worship on Census Sunday was 51·9 per cent. of the whole, and in the chapels 48·1 per cent., but that at the most numerously attended service the proportions were 46·7 and 53·3 per cent. respectively.

We subjoin one or two tables. Dividing the entire religious community into two great bodies—the established and the non-established—it appears that in 1851:—

	Places of Worship.	Sittings.*
The Church of England had . . .	14,077 . .	5,317,915
Other denominations	20,390 . .	4,894,648
Less than Dissenters . . .	6,313	423,267
Less		21,673†
More than Dissenters . .		401,594

* Including an estimate for defective returns. †Described as "practically superfluous, as being out of the reach of any persons who could fill them."

At the most numerously attended service on the Census Sunday—varying in the case of different bodies—there were in the

Churches of the Establishment . .	2,971,258 persons.
Dissenters' places of worship . . .	3,384,964 ,,

Mr. Mann supposes that one half of those present in the afternoon, and one-third of those attending in the evening, were new attendants; and on that basis computed the number of worshippers in churches to have been 3,773,474, and in chapels, 3,487,558; that is, throughout England and Wales.

UNOFFICIAL RETURNS SINCE 1851.

Many of our readers are aware that in 1872-3 an attempt was made to throw some light upon the religious institutions of England and Wales by obtaining statistics on the same basis as those of 1851. In a series of special supplements the *Nonconformist* published tables from 125 cities and boroughs, with an aggregate population of 6,545,990, containing the number of places of worship and their sittings in each place, collected by reliable persons on the spot, and a comparison of the results brought out with those which are to be found in Mr. Horace Mann's tables. The substance of the information appeared in an article in the *British Quarterly Review* for April, 1874, and was subsequently published in a separate form, with the permission of the editor of that periodical. From that pamphlet* we make the following quotation as giving information which has a bearing upon the article in another column, and may be new to many of our readers:—

The sum total of the information contained in these tables, as between Church and Dissent, is illustrated by the following table:—

ONE HUNDRED AND TWENTY-FIVE TOWNS OF ENGLAND AND WALES.

	Places of Worship.	Sittings, 1872-3.	Percentage of Sittings supplied.
Established Church . . .	1,745	1,204,877	40
Non-Established Churches.	3,845	1,805,911	60
In favour of Non-Established Churches . . .	2,100	601,034	20

Put into a more concise form, we find that in these cities and boroughs, containing an aggregate population of about six and a-half millions, the State Church supplies two-fifths, and the Free Churches three-fifths of the religious accommodation provided.

Indirectly, this deduction is supported by the returns of 1851. At that time, in the 112 towns referred to,* the Established Church was behind the denominations outside of it; the relative proportions being 43·7 to 56·3. During the interval the country has heard much of the action of religious zeal within the Church of England, and every liberal-minded Dissenter must have rejoiced at such efforts to cope with the spiritual destitution of our large towns by the same instrumentality as they themselves used. So little, however, was generally known of the work of the Free Churches, that unobservant Churchmen, oblivious of past experience, rashly proclaimed that while the Establishment was "lengthening its cords and strengthening its stakes" Dissent was palpably on the decline. At length, by the publication of the tables of the *Nonconformist*, the real truth was revealed. The Free Churches in the towns made much greater progress in providing the means of public worship during the twenty-two years between 1851 and 1873 than the Church of England, and their relative position is indicated in the subjoined table:—

RELATIVE PROPORTION OF SITTINGS PER CENT. IN ONE HUNDRED AND TWELVE TOWNS.

	1851.	1862-3.	Increase per cent. since 1851.
Established Church	43·7 ...	39·9 ...	35·4
Non-Established Churches .	56·3 ...	60·1 ...	58·2

It will thus be seen that while in 1851 the Free Churches in these towns provided 12·6 per cent. more of sittings than the State Church, these outside denominations, after the lapse of twenty years—during which the Government and Parliament have refused to furnish the requisite data—now supply 20·2 per cent. more of the means of public worship than the Church which is specially charged with the responsibility — that is, the comparatively poor Free Churches, recruited from the middle and poorer classes, have completely outstripped the Church of the aristocracy and the wealthy, backed by State endowments, and invested exclusively with official prestige, in the race for supplying the spiritual wants of our great centres of population!

* No information could be obtained as to the 1851 statistics in thirteen of these towns.

* Provision for Public Worship: Being statistics of the accommodation in churches and chapels in 123 cities and boroughs in England and Wales, in the years 1872-3. London: Liberation Society, 2, Serjeants'-inn, Fleet-street. Price Fourpence.

THE BURIALS BILL.

REV. J. HALL, rector of Shirland, diocese of Lichfield, writes: "When I was inducted to the living of Shirland, I solemnly engaged to take charge of God's acre and God's house upon the conditions of the trust committed to me, and I must, as a faithful steward, hand them down unimpaired. I utterly deny the moral right of Parliament to free me from my obligations, or to hand over the churchyards to such purposes as are contemplated by the Burials Bill. I am anxious that so many of the clergy as feel disposed to adopt a course similar to my own should know each other, and, after consultation and prayer, agree upon a definite line of action."

Rev. H. MARTIN, writing from Thatcham Vicarage, Berks, after characterising the Burials Bill as "disastrous, I ought to say iniquitous," remarks, "Let us not hesitate to characterise the proposal now before us as a sin of the most grievous kind; because it is a deliberate act, persevered in against ample warning—an act of seizure, of seizure of that which belongs to God, and one that we ought by no means to assent to on any consideration. For this reason it will be perfectly impossible to improve the Bill. The only honest and consistent policy on our part is to oppose it to the end."

Rev. Dr. J. S. HODSON, rector of South Luffenham (population 359, net income £450 and house), urges that the events of the last fortnight have only intensified the need of hostile action against the Burials Bill: "Then we had only been betrayed in the House of Lords by the two Primates, Lord Harrowby, and the Bishop of London, to whom, and not, as it is often said, to Lord Selborne and Mr. Gladstone, we really owe this miserable piece of sacrilege. But now all the Bishops of the Northern House of Convocation have followed the evil example of the Primate and thrown over, not the Lower House only, but their parochial clergy as well, who, through their Proctors, were well-nigh unanimous against the Bill." Remarking on "the specious announcement that Government has postponed the Burials Bill to the more important one of Hares and Rabbits," he observes:—"It may be a true indication of their relative value in the eyes of those in power. I fear it is more likely to be a crafty ruse to get rid of country gentlemen before August 12th, and leave the churchyards to be dealt with by those who care as little for the interests of parsons as of squires."

Rev. W. H. SEWELL, vicar of Yaxley, has issued a circular letter to incumbents, soliciting signatures to a petition against the Burials Bill, his application being enforced by reference to Judges v. 23: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Addressing his "reverend brother incumbent," he writes:—"You are doubtless aware that if the new Burial Bill becomes law, any layman, woman, or child in your parish, on any week-day in the year except Christmas Day and Good Friday, may lawfully supplant you in your ministerial office, and hold a pretended Christian Burial Service in your parish churchyard at an interment which you will be forced to enter in your church register. Thus Roman Catholics, with their funeral pomp, and Dissenters, with their inflammatory addresses, will, in your presence, to the just offence of your congregation, all and sundry, be allowed the free use of the consecrated burial ground around your parish church; while no one but their own respective ministers, or by their consent, will be permitted to enter and use their burial-grounds. On the other hand, your feelings and conscience are to be of so little account that by this Bill you may be forced, as a State undertaker, to superintend the burial of the body of some baptized person, disowned perhaps for immorality by the local pastor or preacher; and may be compelled at any funeral to use a first, second, or third class burial service, now freshly to be authorised, not according to your ministerial discretion, but according as the chief mourner of the deceased may choose to direct you. Still further, as you will cease to be answerable for the language uttered at a grave, you cannot much longer expect to be able in your own freehold to prevent unbecoming language, and such as is wholly inconsistent with the sacred associations of the place, from being permanently inscribed at the head of graves, for the entertainment of the idle or the gratification of the ill-will, to the great scandal of religious people. I trust, therefore, that you will feel with me that it is quite impossible to accept the disgraceful position assigned to us beneficed clergy by this unjust Bill; and that you will refuse to have your ministerial office brought by it into utter contempt. If the Bill be made law, against the solemn protests already passed with very large majorities by both the Lower Houses of Convocation, and also against the protests of the incumbents themselves, who are the sole trustees of the churchyards and of the Church of England—not the bishops—it will, I believe, eventually remain a dead letter, like the famous Ecclesiastical Titles Act. But it would be most unwise now to omit taking action on that supposition."

Canon WOODARD, preaching on Sunday evening, at the Manchester Cathedral, described the Burials Bill as an act of spoliation and an outrage "only second to the greatest crime of all"—the taking of money left by holy men for the religious education of the people, and applying it to purposes of secular instruction—in other words, to "corrupt the youth of the present generation" and give them false ideas about truth and error. As to the churchyards being national property, this was, in the rev. canon's opinion, "a pretence, and a very false pretence." He thought there could not be two opinions that it was not necessary for God to come from heaven to punish these crimes, for it was the way of His providence to make both nations and individuals the executioners of the judgments passed by Him on their own acts, and they had only to encourage confiscation at political convenience and to corrupt youth by secular and false education, and Providence would have no need to interfere. They would be slain by their own swords. "Let them," the preacher continued, "take the money and take the land. We can have no connivance in what they do. When we have protested, we have done all Christian people can do. We are not permitted by our religion to do more. In the end the world will find it a serious matter to contend against truth and justice."

BISHOP PIERS CLAUGHTON, in consecrating an addition to the cemetery at Braintree, on Saturday, for his brother, the Bishop of St. Albans, took the opportunity of referring to the feeling caused by the Burials Bill now in Parliament. Their minds, he observed, need not be disturbed, as if their act that day had less meaning or value, or as if that ground would not as surely be the quiet and safe resting-place for the Christian dead till the day of the Resurrection.

"A Disgusted Old Tory," writes to *John Bull*:—"After all—this Bill being, I suppose inevitable—the matter is a layman's affair. Why—the Church (Laity I mean) making no sign, holding no meetings, not bestirring itself, why should we clergy trouble ourselves any more about it? If the laity cared about it and saw what it entails, as we do, they would have held 'indignation meetings' in every parish in the kingdom. They make no sign. We must therefore suppose that they approve it. The Lords passed it. They approve of it, there is no doubt. Will the clergy, betrayed by the Lords, and the lay Churchmen generally, trouble themselves when the (speedy) time comes for abolishing the House of Lords, confiscating lay property, and disendowing the Church? No doubt the Lords will be ready enough to fight when the Disturbance Bill and the Hares and Rabbits Bill come before them."

Mr. R. S. CLARKE, 4, Athenæum-terrace, Plymouth, thus writes to the *Rock*:—"I must confess I was greatly surprised to read the letter from the Rev. C. H. Davis in your issue of Friday last. That such an expression as 'I yield, just as I would yield my purse to a highwayman or to a burglar' should come from a clergyman, whom I am bound to think a gentleman, is to my mind simply revolting, and I cannot pass on without recording my protest against such language. I am in favour of the Burials Bill, for one great reason. I look upon Christian Nonconformists as brethren in the faith, and, as a Churchman, I believe that this concession will make us more respected by those who differ from us. If many Churchmen were not so bigoted, and would only look on outsiders with a more friendly spirit, much of that unity which all desire would probably be attained and the Church of England would stand higher in the estimation of many Dissenters than she does at present. With Popery and infidelity making such strides through this land, it should be our endeavour to try and cement together the numerous Protestant sects, and not to make the breach wider by using harsh words."

"E. C." writes to the *Spectator*: "The Rubric concerning the unbaptized never appeared in the English Prayer-book until its last revision, in 1662; it would seem, therefore, the simplest thing would be to revert to the Rubrics of Edward VI. and Queen Elizabeth, in whose liturgies it did not exist."

"CLERK AND SEXTON" writes to the *Church Times*: "Clerks, of course, would have no duties to perform at the burial of Dissenters; but sextons would dig the graves, and prepare for the burial of the dead, because (as I suppose) they will be compelled to do so; but suppose the following:—The kindred of a Dissenter die, and are buried in the parish churchyard of E. The Dissenter dies in the parish of F., and it is the wish of the friends of the deceased to bury him with his kindred, and without the Church's office, I, as sexton of the parish of E., will firmly refuse to dig a grave, or consent to others doing it."

The following petition respecting the Government Burials Bill has been, we learn, signed by every beneficed and licensed clergyman in the rural deanery of North Kineton, and was presented by one of the local members to the House of Commons on Monday:—"That your petitioners regard the churchyards as the property of the Church, as distinguished from the nation, and as held in trust by the clergy for Church purposes. That believing this, they are glad that the Burials Bill now before Parliament recognises the guardianship of the clergy as the Church's officers, and they pray that in the event of the Bill receiving the approval of your honourable House, clause 7, and such portions of clause 1 as express the same principle, may in any case be retained as likely very much to lessen the griev-

ance which, in the judgment of many Churchmen, would be created by the passing of the Bill."

John Bull writes:—"It is surprising that any Churchman can be deluded by the fallacy of modern Dissent, that Christian burial is intended for the religious consolation of the survivors, instead of a debt to the deceased. The living have other places better suited for the ministry of consolation; the churchyard is the place of the dead, and the obsequies there celebrated are primarily and directly the right of the dead, and indirectly only for the consolation of the mourners. This is why the unbaptized, the excommunicate and suicides, dying in the act, are excluded from the service. The survivors are more in need of consolation in such cases than any other; but it cannot be ministered in the shape of the burial rite because the deceased is not entitled to the religious honours due to the bodies which were the temples of the Holy Ghost. In point of fact, the Burial Office of the Church of England is distinguished from all others by having no exhortation or address to the survivors. There is not even a prayer for the sorrowing relatives, nor so much as an allusion to their presence. The service is performed in their absence as fully as in their presence. In the case of soldiers, sailors, and many others it often happens that not a single relative or friend stands by the grave, and almost always the most afflicted are unable to attend. But without the corpse, as in the terrible loss of Bishop Cotton in the Hooghley, no funeral service is possible."

The *Church Times*, after expressing dissent from "those speakers who spoke in contemptuous terms of the Convocation Schedule—to which, by the way, it should be stated that the Northern Convocation at its meeting on Wednesday week, gave its full assent, and which, therefore, goes before the House of Commons as the demand of the whole Church of England by representation," remarks: "It is perfectly true that the schedule does not, on the face of it, give the clergy much, or, indeed, any liberty, seeing that the shortened service is only to be used at the request, or with the consent, of the kindred or friends. But in practice it will be found that in cases of scandal, the clergy would offer the shortened service or nothing, and the Bishops have stated that they will hold them harmless, as the decision in the Clewer case would enable them to do. It also seems clear that the clergyman might, under the rubric, go straight to the grave, in which case the service would consist only of the opening sentences, 'Man that is born of woman,' down to 'fall from Thee,' 'Lord, have mercy,' 'Our Father,' and 'The Grace.' It is rather a pity that the service was not cut down to the anthems at the grave with the Lord's Prayer; in which case it would not be inappropriate to any case—even to Mr. Bradlaugh's. Probably in a little time, the full service will never be used except for communicants, or for persons who have, at least, requested the ministrations of their parish priest in their last illness. We may also point out another advantage which will result from the Act. Our readers may possibly remember that marvellous mare's nest of Bishop Cleveland Coxe—

> "'Our mother the Church hath never a son
> To honour above the rest,
> And she singeth the same for the mightiest King,
> And the veriest babe on her breast.'

Most judicious persons will think that nothing could well be more unhappy than the poverty which the Bishop finds to be so wonderful a gain; but we presume that the clergy will be at liberty, like other people, to officiate for the friends under the Act, and if so, they might use the office, for example, which is given in 'The Priest's Prayer-book.'"

The *Record* offers this counsel to the clergy of the Church of England: "From want of point and penetration of judgment, to recur to Bacon's language, the clergy have suffered this loss with some diminution of former felicity and perhaps dignity. It is not likely that the Bill will be amended in any way calculated to conciliate their prejudices. But while deeply sympathising with them, we trust that now there is no remedy they will have the good sense to make the best of the matter, and that they will not hinder their fortunes further by idle recriminations, multiplied and unavailing protests, or undignified opposition to or thwarting of the law of the land. This is emphatically a case where Christian charity, forbearance, and courtesy should be exhibited. If offences come, we trust they will not come from the clergy; but if they must come, let them proceed from the adversaries of the Church. There is in this matter a fresh 'departure.' It has to be submitted to as inevitable. Not impossibly, however, even this, if judiciously guided, may not bring with it serious damage. There is some value in the removal of even a fantastic grievance and in diminishing the stock in trade of political agitators. As we review the controversy we hope now closing, nothing, we repeat it, can be conceived more unfounded than the clamour which had been raised. At the same time no one can be blind to the speciousness with which this particular question invested declamation. The clergy will be wise if they now cease from treating the controversy as a living contention, but rather, so far as depends upon them, if they will bury it 'deeper than ever did plummet sound.' This will be best for their dignity and their felicity."

The *Times*, of July 22, taking a prospective view of the work of the Session, observes: "Whether the Burials Bill can pass is still a disputed question. Its progress would be much facilitated by dropping the clauses adopted from the Convocation of Canterbury."

"B. B.," writes in the *Guardian*: "I don't know whether it has been suggested by any of your correspondents on this question that the passing of this Bill is likely to have a sensible effect on the baptismal register, at least among the Dissenters in our parishes. Mine is a small and most backward parish, containing, with a population of not more than 450 at the outside, two chapels, the members of which are bitter in their opposition to the Church and everything connected with it. I have only been in the parish three years, and found the chapels in it when I came. I find by experience that a great number of the Dissenters only bring their children for baptism for fear of their not being buried, if they died, with Christian rites, so that it is easy to be inferred that when the people find their unbaptized children can be buried in spite of the clergyman they will no longer have them baptized. Of course, I do all I can, and shall continue to do so, by preaching on the subject, by private admonition and by public celebration of the sacrament at evening service, to influence my Church people in the right way; but, nevertheless, I am certain this Burials Bill will have the effect I have stated, and thus deal another blow at our already most defective discipline, and lessen our power of enforcing it. I have applied to have my churchyard shut up, and if successful shall certainly refuse to bury any but consistent Church people." The editor of the *Guardian* annexes this note:—"We have heard of a case in London where a father deliberately refused to allow a clergyman to baptize his child when dying, because he would have to pay higher fees for burying it in the consecrated part of the cemetery."

Mr. F. H. DICKINSON writes in the *Guardian*: "Things have been so curiously managed in the House of Commons that it is now pretty plain that there will be no time for the Burials Bill. It will have to be put off to next year. As to the present House of Commons, I will only say that in the year which will elapse before the Burials Bill can become an Act of Parliament a very great deal may happen, if things go at the pace of the last month. We may be beaten after all, and may have to make the best of a bad job; but it is anything but certain. . . . My object now is to ask the clergy to combine energetically, and yet with moderation, and to consider carefully in the course of the next few weeks how they can best unite and act, for they may not improbably be able to defeat the attack now made on them."

The Ruridecanal Conference of Eccles, decided at a meeting, held on Monday last, by twenty-two to seven, to oppose the Burials Bill. In the evening a deputation from the Barton Burials Board waited on the vicar (Canon Pitcairn, R.D.), to urge that the churchyard should be closed. The medical officer of health (Dr. Carrington) stated that it was literally paved with grave-stones, and the board had provided a cemetery, thirty-seven acres in extent, at Peel-green.

CONSECRATION.—In the House of Commons on Monday, Sir A. Gordon asked the Secretary of State for the Home Department whether his attention had been drawn to a statement in the *Times* of the 25th ult., that the Bishop of Lichfield had consecrated an addition to the churchyard of the parish of Alton, and that, in order to evade the effect of the Burials Bill now before Parliament, he had conveyed the land to private trustees, instead of to the persons in whom the old churchyard was now vested; whether, if such was the case, the act of the Bishop was illegal and contrary to the provisions of the Act of Parliament for regulating such consecrations; and, if it was an illegal act, whether he would cause the illegality to be rectified. Sir W. Harcourt replied that the Bishop did not convey the land to private trustees, and he could see nothing illegal in the matter; it was the owner of the land who conveyed it, and he did so on the condition that part should be consecrated and part not. He did not see that the Bishop had been doing anything irregular.

ECCLESIASTICAL MISCELLANY.

THE IRISH MEMBERS AND THE JESUITS.—An address, signed by forty Irish Catholic Members of Parliament, will be forwarded to Cardinal Guibert, Archbishop of Paris, by Mr. Arthur Moore, M.P., as a protest against the expulsion of the Jesuits from France.

THE CENSUS IN SWITZERLAND.—The Swiss Federal Council has decided that at the approaching census of the Confederation those who fill up the returns shall be required to state to what religious body, if any, they and the members of their families belong.

THE ENGLISH PILGRIMAGE TO LOURDES.—Cardinal Manning has decided that the English pilgrimage to Lourdes shall leave England the first or second week in September, so as to arrive at the shrine on the Feast of the Nativity of the Blessed Virgin, which falls on the 8th of September, or within its octave.

SUNDAY CLOSING IN WALES.—The promoters of the Welsh Sunday Closing Bill, with the concurrence of the majority of the Welsh members of the House of Commons, have resolved to use every means to obtain the third reading of the measure during the present Session. It has been resolved at a conference on the subject to again urge the Government to give facilities for the purpose.

THE REV. T. W. MOSSMAN, rector of Torrington, author of a "History of the Early Christian Church," and the translator and editor of "Cornelius a Lapide on the Gospels"—the third volume of which, completing the Gospels of St. Matthew and St. Mark, will be issued in a few days—has received, with a complimentary note from the Premier, a grant of £100 from the Civil List, "in aid of his labours in the literature of Ecclesiastical History."

CONFESSION.—The Roman Catholic Bishop of B—— is a most energetic cleric. He performs as much parish duty, I believe, as most priests. He received the other day the confession of a little boy. At the close said His Right Reverence, "Well, have you anything more to tell me?" "No," said the lad, deprecatingly, "but I'll have more next time!"—*The Australasian.*

The Council of State of France has annulled a decision of M. de Cumot, Minister of Worship in 1875, which approved the exclusion from the Protestant Ecclesiastical Register of electors refusing to declare their attachment to the Reformed Church, and to revealed truth as contained in the Old and New Testaments. The Council holds that this electoral test, imposed by the Synod of 1873, was a change of discipline not valid without a decree of the Council of State.

THE VICARAGE OF BRADFORD.—The Rev. Joseph Bardsley, M.A., of Queen's College, Cambridge, has been presented, by the Simeon Trustees, to the vicarage of Bradford, in succession to Bishop Ryan. He is the younger brother of the Rev. Canon Bardsley, and was for some years secretary of the London Diocesan Home Mission. Since 1869 he has been rector of Stepney. We are requested to state that no offer of this benefice was made by the patrons previous to the offer to the Rev. Joseph Bardsley.

SUNDAY LABOUR AND THE SCOTCH HERRING FISHERY.—So great was the success attending the herring fishery on the east coast of Scotland on Saturday night, that it was found impossible to cure half the quantity of fish caught. Serious deliberations were consequently held at Montrose, Arbroath, and other stations, and the fishermen resolved on the desperate expedient of curing the herrings on Sunday. This was accordingly done for the first time in the history of the fishing.

CARDINAL NINA.—The *Popolo Romano*, referring to the reports telegraphed from London that Cardinal Nina was about to resign his office as Pontifical Secretary of State, says that it has reason to believe that the Cardinal is enjoying the full confidence of His Holiness, and has no intention of resigning. Equally without foundation are the reports that there has been a divergence of opinion between the Pope and the Cardinal regarding the difficulties with Belgium.

AN OBJECTION TO THE OATH.—In a case heard before the Huddersfield magistrates on Wednesday se'nnight in which John Poppleton, butcher, was charged with furious driving, in order to prove his statement that the horse ran away and that he could not pull it up, he called his brother, Sam Poppleton, who, on stepping into the witness-box, said: I have a conscientious objection to taking the oath. Mr. Mills (magistrates' clerk): You will make a declaration or affirmation? Witness: Yes, sir. Mr. Mills: You are not a Quaker? Witness: No, sir. Mr. Mills: Nor a Moravian? Witness: No, sir. Mr. Mills: Nor a Separatist? What is your objection? Witness: I decline to take the oath because I don't consider it would be binding on my conscience. Mr. Mills: Then you can sit down; you can't give evidence. Witness hesitated. The Chairman: You will sit down. Witness: I will do so, but I do it under protest. The bench fined the defendant 10s. and the expenses.

THE IRISH CHURCH FUND.—A return to an order of the House of Commons has just been issued, which contains an estimate of the financial position of the Irish Church Commission in the event of the Relief of Distress Bill becoming law. The income of the fund for the present year is £574,219. It will sink gradually until it reaches £512,898 in 1905, and it will fall to its minimum of £293,455 in 1932. The expenditure is made up of the following items:—Debt of £4,900,000 due to the Savings Bank funds, bearing interest at 3½ per cent., and payable in the form of a terminable annuity, with twenty-five years' currency, £295,704; interest at 3½ per cent., on a further sum of £2,300,000, due also to Savings Bank funds, £80,500; Intermediate Education Bonds, interest, £32,500; Teachers' Pension Bonds, interest, £39,000. Cost of management after the termination of the present commission, including non-effective charge, £11,000; rates and taxes, £20,000; life annuities, £20,460; total, £499,164. The sum of £2,300,000 above mentioned includes two charges of £750,000 each, created under the two Relief Acts of the current year. The return concludes by stating the intention of the temporalities commission that the margin between income and expenditure, after making allowance for contingencies, should be "devoted to paying off the debt of £2,300,000, bearing interest at the rate of 3½ per cent.; moreover, all sums receivable, after two years, by way of principal and interest on the loans made under the Relief of Distress Acts (which should amount to something more than £50,000 a year), will be devoted to the same object. While, therefore, the income diminishes, as shown above, the charge will diminish also:—(1) By the diminution of the debt of £2,300,000, as it is paid off year by year by means of the surplus; and—(2) By the diminution of the life annuities and pensions, which are stated now at £20,460. It can therefore be shown—(1) That if the income of the Church Fund is received, and the loans under the Relief of Distress (Ireland) Act are repaid, the debt charged on the Church Fund will be rapidly repaid. (2) That there is so large a margin left, between the charge as stated and the income, as to afford a good security for the debt which it is contemplated to create."

MISSIONARIES IN THE EAST.—In the House of Commons, on Monday, Mr. Alderman M'Arthur asked the Under-Secretary of State for Foreign Affairs on what grounds had the English acting Consul at Mogador been instructed to withdraw from the Rev. J. B. Ginsbury the protection which, as a missionary of the London Society for Promoting Christianity among the Jews, he had enjoyed for twenty-four years in Constantine, Algiers, and Mogador. Sir C. Dilke, in reply, said,—Mr. Ginsbury is not a British subject, and is not under the jurisdiction or entitled to the protection of English Consular officers; and although the British Minister at Tangier (in consideration of Mr. Ginsbury's position as a clerk in Holy Orders) was ready to give him his good offices unofficially, so long as no objection was raised by the local authorities and community, Her Majesty's Government could not dispute the right of the Moorish Government to order Mr. Ginsbury to leave Mogador if they chose to exercise it. Her Majesty's Government will be ready to give all such protection as they can properly afford to any British subject whom the society may think fit to appoint in his place.

THE CASE OF THE REV. J. S. MARRINER.—Petitions have been presented to Parliament with a view of obtaining a fresh inquiry into the case of the Rev. J. S. Marriner, who has lost £7,000 in legal costs and otherwise. Mr. Marriner bought the advowson of Marston Magna in 1873 for £4,000. On the death of the incumbent two years later Mr. Marriner presented himself for the living, to which, however, the Bishop of Bath and Wells declined to institute him, on the ground that he had been addicted to habits of intemperance within the three years preceding, and had failed to furnish the necessary legal evidence of good behaviour. On the other hand, Mr. Marriner, who had officiated twelve years in Yorkshire, received the highest testimonials to the effect that he had lived "piously, soberly, and honestly," and those who had signed the same had not "at any time heard anything to the contrary thereof." Two justices of the peace testified to the signatures. Mr. Marriner had, however, been called upon by the Bishop of Ripon to resign his living, and he acceded to the request, being at the time owner of the advowson of Marston. The case was brought before the Court of Arches in May, 1877, and the decision was against Mr. Marriner. An appeal to the Judicial Committee of the Privy Council resulted in the decision being upheld. The Bishop of Bath and Wells within six weeks of the final judgment instituted the Rev. W. J. Coles to the vacant living. Parliament is asked in the petitions to give Mr. Marriner some redress.

MR. MACKONOCHIE'S APPEAL TO THE HOUSE OF LORDS.—Mr. Mackonochie has addressed a letter to the Bishop of London explaining his appeal to the House of Lords against the decree of the Court of Appeal reversing the judgment of the Court of Queen's Bench in the case of "Mackonochie *v.* Martin." Mr. Mackonochie says that when Mr. Martin declined to lend his name to enforce by any further steps the sentence of suspension in the old suit, and the Church Association had announced the withdrawal of that suit itself, and, further, had declined to appeal from Lord Penzance's refusal to pass sentence in the new suit, and the question thus became only one of costs, he thought that an opportunity had occurred, by withdrawing the appeal, to put an end to a painful litigation. "Now, however," Mr. Mackonochie continues, "that your lordship has been advised that it is your duty, as a mere ministerial matter (of which I do not complain) to direct your registrar to publish the sequestration of the income of my benefice for three years, and that the Church Association is insisting upon the costs from me for the whole expenses of the long-protracted suit, I am advised that unless I continue the appeal I shall be practically admitting the validity of the suspension by Lord Penzance. I am, therefore, reluctantly obliged to let the appeal go on to its conclusion." A movement has been initiated with a view of subscribing the value of the Rev. A. H. Mackonochie's stipend—£150 per annum—so long as his living remains in sequestration.

Silcoates School, Wakefield.
PRIZE DAY.

THE ANNUAL MEETING will be held on WEDNESDAY, AUGUST 4th, 1880, at 11 a.m., at which W. BYLES, Esq., of Bradford, will distribute the prizes, and Rev. J. R. CAMPBELL, D.D., will address the boys. Luncheon at 2 p.m.
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THE
Nonconformist and Independent.
[Combining the Patriot, Nonconformist, and English Independent.]
THURSDAY, JULY 29, 1880.

THE RE-SETTLEMENT OF AFGHANISTAN.

THE Afghan War is probably the most wicked war in which England has of late been engaged. And that, alas! is saying much. Needless, wanton, wicked wars, have been the chief features of the spirited foreign policy which the Tory squires delight in; and among them the war with Cabul stands out as the most needless, the most wanton, and the most wicked. There is sure to be no lack of unjust wars in an age and in a country in which the most influential organ of public opinion openly maintains that, in matters of such high political moment as aggression on a helpless State, moral considerations must be sternly excluded, and military and imperial interests alone must rule—a doctrine which suits the kings well enough, while, as of old, the people pay. We have not yet suffered enough for the state of public opinion which made that sentence possible. The leading journal only echoes the thought of a large and, for a time, a dominant party in England, and for such profligate views of the duties of nations a heavy penalty never fails to be exacted by the righteous JUDGE that ruleth in the earth. But there seems to be some fair prospect at this moment of bringing the war in Afghanistan to a decent close. Satisfactory it cannot be, while we hold the passes which the Treaty of Gundamuck secured to us; but the proposed solution is decent, inasmuch as it establishes apparently an able man on the throne with the consent of the people, and ensures the evacuation of the country by our troops on the earliest possible day. The Government, we think, deserves great credit for having so far advanced towards a settlement, when we remember the condition of dire confusion in which Lord RIPON found the country; and we have no doubt that the desire of Lord HARTINGTON and the Home Government is to close the occupation at once, and retire from that hornet's nest into which Lord LYTTON guided us, making the best of a loss—estimated by the *Pall Mall Gazette* at £20,000,000—which might better have been cast into the sea.

But it is a happy thing that we have an AMEER to set upon the throne who combines in his own person many high claims to the consideration of the people, and especially of the chiefs. At a durbar, which was held near Cabul, he was publicly acknowledged as the AMEER, with the full consent of the British Government, and some of our most noted foes, including MAHMOUD JAN, who gave us such trouble at Sherepore, ranged themselves on his side. It was perfectly well understood that the withdrawal of the British forces was dependent on the acceptance of ABDUR RAHMANN as Ameer, and the British are so hated, that the prospect of getting rid of them overrides all considerations of personal jealousy. This detracts not a little from the imposing character of the display, and the promises which were made under its influence. But still a great step has been gained. We have an AMEER on the throne whom we can trust as well as we can trust any Asiatic, and those who have been most opposed to us are foremost in support of his throne. It may be said that we had gained nothing but the substitution of one descendant of DOST MAHOMET for another, and that both hate us equally. That may be quite true; and yet ABDUR RAHMANN will not be likely to fall into the mistakes of SHERE ALI, and forget who are his firmest and strongest friends. Moreover, according to English ideas, though not according to Asiatic, he is the legitimate heir of the monarchy, so that we have managed to combine a good many strong qualifications in the claimant whom we have selected for the throne. ABDUR RAHMANN is said to be a sensible man, with an open eye for the situation, and one who, whatever may be his private opinion about Russia, knows that his chance of reigning will depend on the cordial relations he can maintain with Calcutta. He has acted with great prudence and firmness; and as our most bitter enemies seem disposed to support him, we may indulge the hope that he will rule wisely, and will reconcile interests which appeared to be irreconcilable only a few weeks ago.

We retire from Cabul, and leave the new AMEER and his subjects to settle matters as they please. But we retire for the present only beyond the lines secured to us by the treaty, which was really violated and made of none account by the murder of CAVAGNARI. It is strange and sad that the present Government feel themselves bound by the acts of their predecessors, even though, when in Opposition, they strongly condemned them. Nothing appeared clearer to the whole Liberal party than that the arrangement made by that treaty was a huge mistake. And yet the Liberals in office do not seem able to bring themselves to say so, and to retire to the lines which LAWRENCE, and EDWARDES, and a host of able Indian soldiers and statesmen, believed to be the safest and most defensible against the assault of an external foe. It seems as if the boundaries of our Empire, however won, could never recede. As a rule the unjust extensions of one party are accepted by their successors, who denounced them, and the native races naturally retain the impression that somehow, on some pretext they will all be absorbed in time. We note with satisfaction that Lord HARTINGTON speaks of the boundary fixed by the Treaty of Gundamuck as still under the consideration of Lord RIPON; and we earnestly hope that the consideration of the Indian Viceroy and of the Home Government may issue in a decision which may not dishonour the conclusion at which the whole Liberal party arrived when the treaty was under debate. The Government has before it a great opportunity of performing a wise and righteous act of renunciation. No doubt the difficulties in the way are grievous; and it is quite possible that many of their supporters will be by no means as hearty in renunciation as they were in denunciation of the wrong. But we hope, though with trembling, that Mr. GLADSTONE'S Government will be equal to the occasion, and will set an example, the moral effect of which will long endure.

Candahar is under consideration, as well as the retention of the passes. The state of things there is certainly the least satisfactory feature of the whole situation. We have fixed our grasp on Candahar, and it will need great courage and firmness to unloose it. It is a most desirable possession in itself, and doubly desirable through its relation to Herat and Persia. But it ought to be kept clearly before the eyes of the nation that the occupation or quasi-occupation of Candahar will in reality make Persia our frontier, and will repeat in relation to Persia all the miserable confusion through which we are struggling with relation to Cabul. Nay, the confusion will be worse confounded; for Persia borders on Russia, and the struggle with Russia for influence at the Persian Court will be a real and serious one. We deeply deprecate any occupation of territory outside our mountain boundary of India, as it would be practically an extension of our frontier, and an enormous increase both to our responsibilities and to our expenditure, which is already so large as to overweight the people whom we seek by our rule to help and save. A large and powerful party will clamour for the retention of our hold on Candahar; and some thorough Liberals are not as clear on that point as we should gladly see them. But let us clearly understand that the retention of our hold on Candahar would be the first development of a policy which would soon place the real frontier of our empire on the Russian border at Asterabad.

DR. TANNER'S FAST.

TRUE to the Transatlantic taste for bigness, America is just now excited by the prospect of exhibiting to a wondering world the biggest fast on record. Within the limits of natural experience, we imagine there is no authentic case of entire abstinence from food for much more than a fortnight without collapse and death. Even the horrible imagination of DANTE does not assign to UGOLINO much more than a week's endurance of starvation. At least, it is after the sixth day, by which time his children had perished one by one, that a blank seems to come over the memory of his shade in the "Inferno," and he only adds that "hunger at length proved more mighty than grief." But the American Doctor has lived entirely without food for a whole month. It is true that he has not abstained from water—at least, after the first ten or twelve days. But an allowance of a pint or so of pure water a day does not go far to reconcile his performance with ordinary notions of possibility. We have, indeed, had "fasting girls" and living skeletons without number. But so far as we are able to judge at present, Dr. TANNER'S case differs from all these in the efficiency of the medical surveillance to which he has been subjected. Astounding as his endurance appears, there seems to be no reason for doubting its genuineness; and even if he should die a victim to his own obstinacy, or if his medical watchers should insist on terminating the experiment, it is impossible to deny that he has already shown a tenacity of life and strength under abstinence from food such as may modify the ideas of physicians.

As to the value of such a contribution to experience we say nothing. It is satisfactory that Dr.

TANNER has the courage of his opinions to such an extent as to practise on himself instead of torturing dumb animals. But beyond this it is impossible to say any word in commendation either of the experimenter himself, or of the social morality which allows a man to hazard his life in a manner so utterly aimless. That we most of us err in eating too much, rather than too little, and that very many, perhaps the majority of mankind, could live very well on half the amount they usually consume, are truths which doctors know already, but which are not in the least degree likely to be recommended to general acceptance by the monstrous exhibition in New York. Neither did the sustaining power of water require self-torture on the part of anyone to prove it. Every elementary school-boy exalted to that "Fourth Schedule" hated of Lord NORTON'S soul, learns with astonishment the proportion in which our bodily frame is made up of water, and only wonders that a blow does not make him go "squash," like a rotten orange. But even the most ardent teetotallers will find nothing in Dr. TANNER'S experience to encourage a hope that water may be substituted for beefsteaks as well as for beer.

The main interest for sensible people—if, indeed, they find any—in the sensational telegrams on this subject, consists in speculation on the motives which could induce a man to subject himself to such an ordeal, and on the power such motives give to rival the heroic endurance of martyrs. Amongst all forms of death, that of death by starvation is generally regarded as most terrible. Yet this is what Dr. TANNER has deliberately faced—for what? We have already said we do not believe in the value of any results he may attain, even if successful, and we can hardly conceive how he can attach much value to them himself. If medical science can be advanced by studying the phenomena of starvation, opportunities for that purpose are unfortunately too frequent in the thronged cities of the most wealthy lands. Besides, in such observations a variety of subjects is needed, and the symptoms exhibited by one man can hardly add anything to professional knowledge. On the other hand, the non-professional multitude can derive neither consolation nor advantage from knowing that a man may possibly live for a month on nothing but water, with the assistance of wet sponges in his hands and wet towels round his head. It is impossible, then, with any sincerity, to pay Dr. TANNER the compliment of classing him with those courageous and devoted men who have proved on themselves the powers of new drugs or anæsthetics. We are not necessarily driven to the conclusion that he is actuated by a mere vulgar craving for notoriety; but we greatly fear the facts point in this direction. Obstinacy and pragmatical self-confidence will often simulate martyrdom; but they usually need the stimulus given by unbelieving onlookers. Dr. TANNER has for some reason or other got the notion that a man can, without any supernatural assistance, and quite in the ordinary course of nature, live for forty days and forty nights without food. He has been flatly contradicted; has probably been ridiculed as a fanatic; his conceit of his own opinion has been wounded. And so to show that he is not a fanatic, he outdoes all the recorded exploits of monomaniac hermits or fasting nuns; to prove that he is not a fool, he plays the fool to the bitter end. But apart from notoriety there would be no pleasure in the triumph he proposes to himself. If he succeeds he will be for nine days a greater man than General GRANT. And, meantime, it is something to lie with his head out of the window exhibiting his gaunt face and glittering sunken eyes to a wondering crowd. It cannot but be gratifying to know that his weight, his colour, his pulse, his temperature, are daily telegraphed all over the civilised world. And when throngs wait upon his tottering steps from his door to his carriage, his fainting brain snatches the joy of notoriety through incipient delirium.

It is sad to think how the endurance, which in heroes and martyrs commands our awe, may be rivalled by the self-inflicted penances of self-will and vanity. One hopes that after all it is not so very painful to be starved to death, since a man will endure all the suffering that can possibly be endured before the end comes, only to prove a paradox, or be pointed out by the finger of vulgar curiosity. Of all the faculties in man, that of mastering agony seems grandest. But it imposes on us too much. It ought to be glorified apart from the reasons which inspire it. After all, beasts show it in their degree no less than man. The poor rat which grawed off its own leg to escape from a trap, showed wonderful resolution. It is, perhaps, because of our luxurious habits in modern days that we account deliberate endurance of torture such a miracle. And this, at least, is nothing else. We may learn from Dr. TANNER to consider the cause to which a professed martyr is devoted before we canonise him.

THE WRONGS OF GENTLEMEN.

LORD STANLEY of ALDERLEY is entitled to the distinction of having started a novel and ingenious theory as to the motive by which the Liberal party is influenced. His Lordship is greatly concerned at the course of events. The "plain Whig principles" to which his family have been so long attached are no longer supreme even in a Liberal Government. Some reason must be found for the strange infatuation which has come over the party with which his Lordship was once identified, and he finds it in the hatred of gentlemen which animates its entire policy. The first sign of this changed spirit was the denunciation of the Turk, who earned the bitter and malignant spite of our modern Liberals solely by his gentlemanly qualities. In one sense Lord STANLEY is undoubtedly right. If the Turk be really the first gentleman of Europe, and if it be this special characteristic of the race which has aroused the indignation of the friends of progress, then Lord STANLEY has hit upon a truth that has hitherto been overlooked. The Turks are the most slow and unprogressive of the peoples of Europe, the most unwilling to respect the claims of right, the most incapable to profit by the wonderful opportunities that are within their reach, the most wasteful of the vast resources which are at their command. They starve in the midst of abundance, their rich provinces are untilled, their capacious ports are almost deserted, the miserable people are ground down by heavy exactions, and their exchequer is empty and their Government bankrupt. Yet to support this hideous system of misrule we had those memorable Bulgarian massacres, and all the horrors and atrocities by which they were accompanied. If these be the qualities of gentlemen, then we accept the charge brought against the Liberal party. They do hate the wanton sacrifices of the rights and happiness of the many to the selfish aggrandisement of the few; they detest the system of corruption and intrigue, of which the Porte is at once the centre and their symbol; they abominate a policy whioh can only be carried out by deeds of cruelty and rapacity—the murder of babes and the violation of women. These have been the deeds of the Turk; and so far as we can discern, there are no signs of reform. Protest after protest has been addressed to the SULTAN, or to the little ring of pashas by whom the empire is governed, until, as Mr. GLADSTONE told the House on Friday night, "remonstrance and expostulation, being productive of no result, became ridiculous." If these deeds of high-handed injustice and oppression be the acts distinctive of the "gentleman," the Liberal party is distinctly opposed to gentlemanly rule, and inclines more and more to the "bag and baggage" policy as that which alone can restore some of the fairest provinces of Europe, and of Asia also, to the prosperity of which centuries of misrule have robbed them, and end troubles which have been a chronic difficulty of our statesmen for generations.

But what sympathy can there be between English aristocrats and these Oriental "gentlemen"? We had supposed that it was by an unfortunate coincidence, rather than by any deliberate purpose, that English Conservatism was so strangely linked with Turkish oppression. The Marquis of SALISBURY in his better days, when acting as our representative at the Constantinople Conference, protested as vigorously against the treachery and cruelty of the Porte as any Liberal statesman could have done. Unfortunately his Lordship changed his tone altogether when he returned home, and yet it was hard to believe that any English nobleman would identify the cause of his order with that of the Turk, on the ground that they both are gentlemen, and that the pet aversion of Liberals is the gentleman. Gentleman is then the synonym for a member of a privileged class, and the world is to be divided into two classes—those whose mission is to aggrandise or enjoy themselves, and those who may esteem it an honour that they are permitted to minister to that enjoyment. Society is to guide the people, and the people exist solely for the sake of society, and those who venture to interfere with this very pleasant arrangement, are the enemies of gentlemen as much as the white hares about which the minds of Highland agriculturists are exercised are the natural enemies of the farmers. This is the theory, stated in plain words, which underlies Lord STANLEY'S remarkable denunciations of Liberal policy, and there is full sympathy with it on the part of numbers who would not have given such frank expression to their views. In all probability, neither his Lordship nor these secret sympathisers have ever taken the trouble to pick their idea to pieces, or to regard it in its bearings upon any one but themselves. Their only notion is that England is the paradise of gentlemen, and ought to be kept so. It is not the view that is best suited to the atmosphere of the country or the age. Nor is it likely to be approved by our democracy. It belongs rather to the times of the *ancien régime*, and to a nation accustomed to obey and unconscious of its own power. Vested rights and class privileges cannot long flourish where the democracy has got the power, and they are the wisest "gentlemen" who recognise this fact, and instead of offering an obstructive resistance to all reforms, seek to make the transition to the new state of things, which is certainly coming, as easy and peaceful as possible. We hoped the Whig nobles would have done this; and for their own sakes, as well as for that of the country, we deeply regret the part which some of them are playing at present.

The action of a number of so-called Liberal members during this short Session is, in truth, very pitiable. Men from whom we hoped better things have proved themselves incapable of rising superior to the petty interests of their own class, and have deserted and troubled their party because of some fancied loss with which they were threatened by the operation of some necessary measure of reform. Whatever the proposal of the Government, there has been a little knot of malcontents among their own supporters, ready with objections and amendments. We need not refer again to the story of the Irish Compensation for Disturbance Bill, beyond recording our conviction that the feeling under which the contest has been waged, was as cowardly as the tactics adopted were discreditable. There is no menace to the rights of property, and it is difficult to believe that those who have raised the outcry were ever seriously alarmed by the bogey which has been conjured up by party feeling, as much as by fear. This Bill does nothing more than deprive gentlemen of the opportunity of making a profit out of the calamities of others. We are, we suppose, now to be launched into fresh conflicts over the Hares and Rabbits Bill. It threatens sport; and we all know that to the gentleman nothing is more sacred than that sport which so far governs the country that the idea of postponing its pleasures for the sake of necessary legislation is regarded as monstrous. Whig landlords are therefore, indignant, and are caballing against the Ministry they were sent to support. Such tactics are perilous to themselves, as the next election will teach them. Already the Liberals of West Gloucestershire have given their two members to understand that their conduct is viewed with a disapproval which will rapidly ripen into a more hostile sentiment. It was not for the sake of planting thorns in the side of the Liberal Ministry that they made the noble sacrifices and efforts which their representatives seem to have forgotten. What West Gloucestershire expresses is felt by other constituencies beside. Especially is this the case in the counties where tenant farmers will support the Government for the very reasons which have caused the disaffection of their aristocratic representatives.

But it is not the landlords alone who attempt to hinder reforms which threaten themselves. The wrangling of the brewers over the beer duty, which is to be substituted for the malt tax, was another illustration of the same spirit. A stranger, listening to the wearisome discussions on the various amendment that were proposed, might have fancied that the first business of the British Parliament was to conserve the interests of the millionaires who have made their fortunes out of beer. Mr. GLADSTONE was far too lenient to them, for the country at large would rejoice if the revenue were to be largely increased by this change of taxation, even though the result should be some diminution in the exorbitant profits which have given the great families of WHITBREAD, BUXTON, BASS, and ALLSOP the social position which they have won, and to which the houses of COOPE, WATNEY, and others aspire. But the most pitiable exhibition of this class selfishness was in the speech of Sir JOHN LUBBOCK, in opposition to Mr. FAWCETT'S Bill for the extension of the money order system. A reform, which was at once more innocent of any tendency to injure any vested right, and more likely to give a practical benefit to the humbler classes of the people, has not been introduced this Session. But it might invade, though in the slightest possible degree, the monopoly of the bankers, and Sir JOHN LUBBOCK had a whole string of reasons against it. The opposition was unwise and short-sighted, and its smallness made it contemptible. The country watches all these movements, and is only the more attracted to Mr. GLADSTONE by this selfish and interested resistance to his measures. It sees that he is fighting the battle of the people against the classes, and is prepared to give him its hearty support. And the country is greater than the bankers, than the brewers, than the landlords, Whig and Tory combined—greater even than the "gentlemen." The conflict which these "gentlemen," of whom Lord STANLEY of ALDERLEY

appears as the champion, seem desirous to provoke, is one which all wise patriots would desire to avert. But if it is to come, there is no doubt as to which side the victory will incline.

We greatly regret that the fair hopes of a pacific solution of the Afghan problem, to which we refer above, have been suddenly dissipated by a serious and unexpected military disaster. The news at the time we write is very scanty. A telegram received from the Governor of Bombay states that General BURROWS' force, consisting of a brigade of 3,000 men strength, has been "annihilated" by AYOOB KHAN. The VICEROY's later telegram—both being read by Lord HARTINGTON in the House of Commons yesterday—states that General BURROWS had been "seriously defeated," and the fact that he had been able to send a despatch to Candahar suggests that some of his troops must have escaped. It would seem that this officer, with his troops, composed partly of British Infantry and a troop of Horse Artillery, had advanced some considerable distance from Candahar to meet the main body of AYOOB KHAN's forces, which had crossed the Helmund, and consisted of 4,000 cavalry and 4,000 Ghazis. According to previous advices, the British General, fearing a night attack, had strengthened his position, and placed his stores and baggage in an enclosure. How his camp was taken, and how many of its defenders escaped, is not known as we go to press. When the sad news reached Candahar, General PRIMROSE abandoned his cantonments, and with his force of 2,000 men, retired into the citadel. "We are," says the VICEROY, "pushing forward reinforcements, already on their way, as quickly as possible [those of General PHAYRE], and sending large additional reinforcements from India. It is also intimated the relief troops ordered to England might have to be stopped. It is quite too early to anticipate how this great reverse will affect the Afghans. The city of Candahar has, thus far, been content with British rule, and may not welcome the advance of the victorious AYOOB. But the defeat may bring to an end the negotiations with ABDUR RAHMAN, and, possibly—though not probably, for they are rivals—induce him to coalesce with the chief who has "annihilated" a British force, as well as provoke to active enmity the various malcontent tribes. Another serious consideration is the difficulty and peril of hurrying forward reinforcements to Candahar in the hot season. In all respects the news from Afghanistan awakens grave anxiety.

It says much for the ingenuity of European gossipmongers, that though reports have been daily flooding the Press, which have caused considerable fluctuations in public securities, the actual and authentic news of the week bearing on the Eastern Question may be condensed into a paragraph. It seems that the Porte, or some one in its interest, has put out an imaginary reply to the Collective Note, which savours of impertinence, and that the statements on the subject have been no more than indications of what Turkey would like to do. All that is said of the convening of a Grand Council, of laying down torpedoes in the Dardanelles, and of the concentration of a large force in Epirus must be taken to have about as much reality as the braggadocio of mine ancient PISTOL. The SULTAN has ample time to make up his mind about Greece, and he and his pachas are well aware that the European concert has not been broken, and that Germany is not going to paralyse the other Powers. But the Turks are not to be allowed any longer to trifle with the Montenegro question, which is the *first* on the list of unexecuted engagements. They will receive a peremptory summons to surrender the territory they have engaged to deliver up, but have allowed the Albanians to seize. The Porte takes the matter seriously, and has appointed a new Governor of Scutari, who will be forbidden to play into the hands of its left-handed allies. That the Powers do not expect an early submission is evident from the fact that they have brought to a close negotiations for sending each two ships of war to the neighbouring coast by way of demonstration. The squadron, which will probably be, for the time being, under the command of a British admiral, will carry no troops. The fleet, which will show to the world in general, and to Turkey in particular, that the Great Powers are in accord, will carry no troops; and if, as is said, the Porte is ready to yield on compulsion, the first demand of the Berlin Congress may be conceded without active measures; the more difficult Greek frontier question remaining in the background for subsequent treatment. We may, therefore, hope that Mr. HERBERT GLADSTONE spoke with full knowledge, when he said at Scarborough, on Tuesday, that the European concert was an actual fact, and that there is good reason to believe it will produce good and lasting results, and ultimately lead to a complete solution of the Eastern Question.

The last stage of the Compensation for Disturbance (Ireland) Bill in the House of Commons was reached on Monday night. It is not quite easy to understand what precise object Lord RANDOLPH CHURCHILL and Mr. GORST sought to secure by arranging for a discussion on the legal niceties involved in Mr. DODSON's electoral relations with Chester—in which they were so promptly frustrated by Mr. GLADSTONE's curt announcement that the right hon. gentleman had accepted the Chiltern Hundreds. They could hardly have expected to waste another evening when both sides had mustered their forces from all parts of the kingdom for a final division. The debate that followed upon the third reading of the much-contested Bill was not exciting, but it was suited to the occasion. Mr. FORSTER led off in a weighty and earnest speech, in the course of which he denounced the anti-rent agitation as "cowardly and wicked," and though the law must be enforced, repression was not, he said, the way to put down agitation, but just legislation in the interests of the wretched tenants "unable to live off the farms except in the workhouse," "and having no means of going elsewhere." When Mr. TOTTENHAM, an Irish landlord, had moved his amendment, condemning the Bill as a departure from the principles of the Land Act of 1870—which was seconded from the Liberal side by Mr. C. W. FITZWILLIAM—some hours of dreary discussion followed, which was not relieved by Lord ELCHO's hour and a-half's rambling speech, by Sir JOHN RAMSDEN's commonplace caveat against the Bill, or by Mr. T. P. O'CONNOR's statement on behalf of the Parnellites, that the Bill would be supported as bold, honest, and large, from the Government point of view, though in the interests of Ireland it was timorous and unworthy of the intensity of the crisis.

Mr. E. CLARKE, ex-Member for Southwark, and now representing Plymouth, having made a lively and pointed speech, and Sir M. HICKS-BEACH a dull and prosaic one, against the Bill, there was some relief when Mr. GLADSTONE rose—a sign that the flagging debate was not to be long protracted. The PRIME MINISTER dealt conclusively with Mr. TOTTENHAM'S laboured objections to the Government statistics, and elicited much feeling on the other side when he said that evictions were increasing, and that though Ireland was not on the verge of civil war, it was within "measurable distance of that terrible catastrophe." But for the rejection by the Lords of a clause in the Bill of 1870, which had been accepted by the Commons—to the effect that, as a general rule, non-payment of rent should vacate any claim for disturbance, but that the special circumstances of the case might be taken into consideration by the chairman of the court—the present measure would not, he said, have been necessary. Speaking of the "enormous and immeasurable" exaggerations in which hon. gentlemen opposite had indulged, Mr. GLADSTONE remarked:—

> It has been said that we are destroying the whole power of the landlord, and of the landlord only, to recover that which is due—that he alone among creditors is to be deprived of his remedy. But, after this Bill has passed the landlord will still remain, not only on as good a footing as other creditors, but on a footing of priority. He would have every remedy which other creditors have, but with this enormous difference—that no other creditor could obtain the recovery of his debt without in the first instance depositing a year's rent for the benefit of the landlord. Then we are told we are destroying the rights of the landlord as a creditor, and placing him in a position worse than that of other creditors, when if our Bill went ten times farther than it does it would still leave him in a position a great deal better than that of the other creditors. The truth is that I am one of those who believe with my hon. friend in the limited scope and action of this Bill. We have never promised it as a great measure. It is an important measure—we do not deny it—because an important principle is attached to it. It would be a perilous measure, we grant, if it were adopted without safeguards and restraints—those safeguards and restraints which have been stamped so ineffaceably upon it that no amount of exaggeration or misrepresentation can obliterate its character as an exceptional measure called for by a special necessity, and as limited strictly to that necessity. It does no more than, under these circumstances, restrain the most extreme exercise of the most extreme rights at a time and in a place where Parliament has thought itself compelled to recognise that the demands of the people of Ireland have reached such a point as requires that they should be met with peculiar laws and provisions wholly at variance with the general rules which are necessary for the welfare of the country

Sir STAFFORD NORTHCOTE, who spoke briefly in reply to the PREMIER, took the line that the proposed "safeguards and restraints" were worth nothing. There was apprehension in one direction and exultation in another, as to the prospect of what was to come. The Act of 1870 was loyally accepted as a final settlement, but the present Bill was, he argued, an unsettlement of the relations of landlord and tenant, and based on no sound principle; and when the PRIME MINISTER spoke of civil war, he was introducing into the minds of the Irish people thoughts of the most mischievous description.

The division which then followed was such as had been expected. In a House of 544 members, the third reading of the Bill was carried by a majority of 66—a result cheered on both sides. Sixteen Liberals voted with the Tories, who mustered 221 members. The comparative smallness of the Ministerial majority is due not only to the Liberals who changed sides, but to the large number of Liberal absentees. These comprise the usual "independent" Liberals, such as Mr. TORRENS, Mr. WALTER, and Sir E. WATKIN; others like Sir T. ACLAND, Mr. BEAUMONT, Lord D. GORDON, and Mr. H. A. BRASSEY, who are zealously in favour of freedom of contract; while the absence of Lord COLIN CAMPBELL, the Hon. S. CARR-GLYN, Lord E. CAVENDISH, and Lord LYMINGTON, the relatives of Cabinet Ministers, or identified by tradition with the Liberal party, indicates the decided differences of opinion on the Ministerial side in reference to this "disturbing" question.

The Irish Disturbance Bill has now gone up to the House of Lords, in which assembly the second reading is fixed for Monday next. Earl CAIRNS, who was to have led the opposition to the Bill, has readily given way to Earl GREY, who is always in his element in thwarting the measures of a Liberal Government. We are told by those who have persistently objected to the measure, that the vote in the Upper House, after two nights' debate—there being a large number of Conservative peers who desire to express their views on the subject—will be "curiously small," and that at least one-third of the Liberal peers will be absent on the occasion. There is evidently no intention to modify the Bill in committee, but it is to be thrown out, if possible, on the second reading. We suppose, then, the House of Lords is prepared to take upon itself those serious responsibilities which the PRIME MINISTER has so impressively described, and, for the sake of upholding rights in Ireland which have no existence in England, to play into the hands of the anti-rent agitators.

The House of Commons yesterday was engaged in further considering the Customs and Inland Revenue Bill in committee. Owing, perhaps, to the terrible news from India, great progress was made. The brewing and licensing clauses were got through with few amendments. On Clause 50, which relates to the increased income tax, Lord G. HAMILTON languidly moved its omission. Mr. GLADSTONE, in reply, showed that a deficit of £1,800,000 had to be provided for, and that the objection was simply against the repeal of the malt tax. Sir S. NORTHCOTE contended that the Government were going to get as much or rather more taxation out of beer than they had hitherto obtained in the shape of malt duty, and were now adding a penny to the income tax at a time of great depression in order to enable them to carry out other arrangements which, when the country was in a better position, they would be anxious to repeal. So little effect had the arguments of the Opposition leader, that the amendment was rejected by the great majority of 136 (230 to 94).

The chequered weather of the past week has not been favourable to harvest prospects—the heavy rains in many districts having been injurious to the grain crops. Happily, adverse reports are not uniform. Thus in Kent, where barley is already being cut, and all the crops are in a forward state, harvest prospects are said to be better in every respect than for several years past. But during the week the Midland and Northern counties have, with some fine days, had an undue proportion of wet. "It is now doubtful, under the most favourable circumstances (says the *Leeds Mercury*, speaking of Yorkshire generally), as to whether the corn crops will possess average quality or yield; for a large majority of them were laid before they were well 'shot,' and, with a tremendous length of straw, it cannot rise again until it is cut with the reaper. Turnips and mangolds are also doing badly, as a result of the excessive rain and a lack of that genial warmth which can only be given by the sun. Great fears are also being felt as to the safety of the potato crop, which up to a week ago perhaps never looked better. The hay crops are generally light." Settled weather is still indispensable for even a fair harvest. It will be a sad misfortune if the hopes of the farmers should be once more disappointed. The signs of a revival of trade generally are multiplying, and it is fervently to be hoped that they will not be checked by deficient crops.

THE MONUMENT TO THE PRINCE IMPERIAL.—It is understood that the monument to Prince Louis Napoleon will be placed, by Her Majesty's permission, between the pillars on the south side of the nave of St. George's Chapel, Windsor, near the monument to the Duke of Kent, that spot having been provisionally fixed upon by the authorities of St George's.

RITUALIST PROSECUTIONS.—Lord Penzance, sitting as Dean of Arches, had before him on Saturday applications in the Miles Platting and Prestbury Ritualist cases. In the former case, an order was granted declaring Mr. Greene, the incumbent of Miles Platting, guilty of contempt in disregarding an order for the payment of costs, with a view to further proceedings. In the second case, his lordship declined to appoint a day for the hearing of a new suit instituted upon a letter of request granted by the Bishop of Gloucester for the deprivation of Mr. De la Bere, vicar of Prestbury, on the ground of Ritualist practices. It was intimated that the case could not be heard till after the long vacation.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, TUESDAY NIGHT.

IT is not often Mr. Gladstone permits himself the recreation, and affords the House the delight, of brushing aside some of those smaller gnats which, in the Parliamentary heat, are constantly annoying him. He sometimes drops little asides which are delightfully effective—as when last night he suggested (taking note of a communication passing between Lord Randolph Churchill and Mr. Gorst during the discussion on a motion to issue a writ for Chester) that, in this particular case, it appeared that there was a perfect understanding between the mover of the motion and the mover of the amendment. This was exquisitely put, unfolding in a single sentence the deep little plot by which these two great statesmen had arranged to vex the soul of the Ministry.

That was, however, merely a passing incident. On Friday night there was something like an episode. Ever since the Session commenced, Mr. Ashmead-Bartlett has distinguished himself by his silly attacks on the Premier. He had scarcely taken his seat, and was yet unknown by name to the House, when he first attracted attention by giving notice of a long indictment against the foreign policy of the Premier. This assumed the form of a question, which Mr. Gladstone answered with amused surprise. Presently the performance was repeated, and a little later Mr. Ashmead-Bartlett ventured upon a notice of motion indicting, with much fury and circumstance, Mr. Gladstone's action in relation to the Eastern question. On this occasion, his own friends settled the matter by assisting in a count out, and he was left lamenting the wicked indifference of a House that would not listen to his warning. On Friday, Mr. Ashmead-Bartlett was more fortunate. Professor Bryce had brought on a motion relating to the perennial Eastern question, and Mr. Ashmead-Bartlett seized the opportunity of delivering the speech which he had prepared for an earlier occasion. It was, as might have been expected, a very silly thing, full of foreign names and wild assertions. It was a precise echo of the gossip one hears—a little less loudly now than was the case two years ago—in West-end drawing-rooms, where budding diplomatists and elderly ladies settle affairs of State. Even his own side decline to take the responsibility of these crushing utterances; and though Conservatives instinctively cheer when Mr. Gladstone is attacked, they were, on the whole, unusually quiet whilst Mr. Ashmead-Bartlett was speaking. Mr. Gladstone listened with amused attention, and before the Member for Eye had resumed his seat, it was clear that the Premier thought the time had come when this particular gnat should be crushed. The PRIME MINISTER performed the self-appointed task with an ease, a highly-flavoured sarcasm, and a sense of humour, that delighted the House. Everybody roared with laughter as the Nasmyth hammer came down and crushed the nutshell—everybody except Mr. Ashmead-Bartlett, who looked contradiction at every sentence, and hysterically made notes which, there is too much reason to fear, he intends to use as the basis of a fresh speech.

Of quite another class of Parliamentary bores are the young men who sit below the gangway of the Conservative side, and who are pleasantly known as "The Fourth Party." This is composed of Lord Randolph Churchill, Sir Henry Wolff, and Mr. Gorst. Since these are three, Mr. Bright's famous simile with respect to Mr. Horsman and Mr. Lowe is not strictly applicable. The doubt is extended till we do not know which is the head, which the tail, and which the middle. Sometimes one leads, sometimes another; but who ever accidentally comes to the front, if his object be to vex Mr. Gladstone, he may be sure of the cordial support of the other two. This unity of purpose was almost farcically illustrated on Monday. Everyone knows the circumstances under which Mr. Dodson, at the present moment, is candidate for Scarborough. Owing to his having been unseated on petition directed against his first election for Chester, his second election having been carried whilst proceedings were pending, some complication has arisen. Purists of Parliamentary procedure were in some doubt whether Mr. Dodson was still member for Chester, and if so, how was he to relieve himself of his connection? The great mind of Mr. Gorst had been turned upon this knotty constitutional law. He had proposed as an agreeable way of embarrassing the Government that a Select Committee should be appointed to consider it. The Speaker ruled this out of order, and Mr. Gorst for the moment seemed nonplussed. But it is hard to beat genius; and Mr. Gorst's genius rose superior to difficulty. In conjunction with Lord Randolph Churchill he proposed the following little scheme:—Lord Randolph Churchill was to move the issue of a writ for Chester, and thereupon Mr. Gorst, rising to object, would move as an amendment his motion for the appointment of a Select Committee.

All was settled, and the mover of the motion, supported by the mover of the amendment, the rear being brought up in due order by Sir Henry Wolff, entered the House, and took possession of the bench below the gangway. It is usual for writs to be moved for by the recognised whips of either party. But it is open to any member to take action in the matter; though, as far as I know, it has not been done in recent years. Lord Randolph having moved for the writ amid ironical cheers from Ministerialists, Mr. Gorst rose from his side to move the hostile amendment. At the same moment the Premier attempted to address the chair, a movement which Mr. Gorst, with quick prescience of coming evil, attempted to contest. For some moments he refused to sit down, but at length Mr. Gladstone managed to make the announcement, which he "thought would save the hon. member some trouble," that Mr. Dodson had accepted the Chiltern Hundreds, and that, therefore, there was an end of the contention as to what steps should be taken for his retirement. Whilst Mr. Gorst had been considering how his retirement should be effected, Mr. Dodson had retired. A cry full of profound despair and unutterable disgust went up from the Fourth Party, and was answered by a peal of laughter by Ministerialists. It was certainly a cruel disappointment, something akin to that which a chained and hungry house-dog might suffer if a dish of savoury meat were placed under his nose, and just as he was about to partake of it the dish were drawn away beyond his range. Mr. Gladstone did not smooth matters by his ingenuous suggestion that it appeared as if Lord Randolph Churchill, the mover of the motion, were, contrary to Parliamentary habitude, acting in concert with the mover of the hostile amendment.

Undismayed and unabashed, Lord Randolph Churchill and Sir Henry Wolff came up this morning with a fresh series of questions, based on Mr. Dodson's acceptance of the Chiltern Hundreds, which they gravely propounded, to the delay of public business, and the intended annoyance of Mr. Gladstone. But the Premier seems to have entered heartily into the joke. A student of Scripture, he has benefited by the wisdom of the injunction to answer a fool according to his folly. To the mock constitutional questions of the young men, Mr. Gladstone answered with grave detail, again turning the unextinguishable laughter of the House upon Lord Randolph Churchill by his apparent innocent proffer of a copy of the blank form upon which members desirous of resigning their seats apply for the stewardship of the Chiltern Hundreds. If the House were not oppressed with business this would be very good fun. Even as it is, the House watches with keen delight the discomfiture of the Fourth Party, as they beat themselves against the iron defences of the Premier's readiness of retort and his new-born bantering manner.

Last night, or rather this morning, saw the Compensation for Disturbance Bill pass its third reading in the House of Commons. The proceeding was almost entirely devoid of interest. Since the talking went on from five o'clock on Monday till nearly two o'clock this morning, of course a great deal was said. But it consisted solely of words—the dose being none the more welcome because it is so sadly familiar. The debates of previous nights had left nothing new to be said. Mr. Forster made another attempt to prove to a sceptical House that he had made no important changes in the Bill. To this Mr. Clarke, making his first appearance in the new Parliament, supplied an effective retort by setting forth in detail the various proposals made by the Chief Secretary; which certainly proved that if the changes in the Bill were small it was not for lack of readiness on the part of the right hon. gentleman to introduce changes. Mr. Clarke made a very successful speech, and Mr. T. P. O'Conor, a young Irishman who represents Galway, gave fresh evidence that in him the House of Commons has found a debater gifted with natural eloquence, and with no ordinary skill.

Apart from these speeches, scarcely anyone was listened to save Mr. Gladstone. The Premier, who had been sitting with every appearance of utter weariness throughout the long debate, rose when Sir Michael Hicks-Beach sat down, after having happily completed his dreary monologue. When the Premier appeared at the table every vestige of fatigue had gone. He was more subdued than is his usual manner when repelling attack. He was evidently, as he expressed himself, weighed down with a sense of the gravity of the situation. There can be no doubt that Ministers are in possession of information which leads to apprehension of trouble in the coming winter, unless some such legislation as this Disturbances Bill be passed. Otherwise they would not in face of the defection of some of their followers, and in the half-hearted support of others, sacrifice time and opportunity to pushing forward the Bill. Mr. Gladstone's speech was delivered rather to the Peers, who thronged the Gallery, and the public outside, than to the House of Commons. He knew that the third reading would be carried in the House of Commons, and that the Bill would subsequently be thrown out in the House of Lords. The former prognostication was verified; the third reading being carried by 303 votes against 237. The last will certainly be fulfilled on Monday or Tuesday next.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The special committee appointed at the annual meeting of the Society for the Propagation of the Gospel in February, "to consider whether any and, if any, what changes should be made in the constitution of the society," have reported that, considering that no less than 4,500 persons have a chartered right to take part in the society's proceedings, they recommend that, as they cannot possibly attend the society's monthly meetings, they should elect, by means of voting papers, twenty-four additional members of the standing committee, the quorum of which should be raised from three to ten, and its powers enlarged so that "they should prepare matters for the consideration of the society at its monthly, quarterly, or annual meetings, and transact all such business as is not either by the charter or by any bye-law or order of the society reserved for these meetings." They further suggest, *inter alia*, that a poll of the whole society may be taken by voting papers on the demand of two members, supported by one-third of those present at any monthly meeting; that the qualification for membership of the society should be defined, and provision made for resignation of members; and that in the event of the supplementary charter being granted, the oath taken by the president be abolished, and more facilities be given for the dealing with property. The committee consisted of Earls Powis and Nelson, the Bishops of Durham, Winchester, Carlisle, and Ely, Sir C. Hobhouse, Mr. Birley, M.P., Mr. I. C. Raikes, Mr. F. Calvert, Q.C., the Archdeacon of Essex, Canon Gregory, and the Revs. Dr. Currey, E. Capel Cure, R. R. Bristow, R. T. Davidson, J. Goring, C. H. Sale, E. J. Selwyn, and W. J. Stracey.

THE LATE REV. R. E. DEAR.

[FROM A CORRESPONDENT.]

OUR great hymn-poet says, "We should suspect some danger nigh where we possess delight." With some qualification this may be true, but a continual state of suspicion would surely mar all delight. It is well for us, indeed, we cannot always realise the troubles and dangers that may be very near us. Less than three months ago the Congregationalists were holding their jubilee services over the introduction of their system into the Colonies by the arrival of the Rev. F. Miller in 1830. While these services were held there appeared no reason to apprehend immediate danger to any of the brethren then present, although one who was the most advanced in years, who possessed the most vigorous health, and had shown the greatest activity and capability of enduring almost any amount of fatigue, was complaining of some disarrangement of his system. But the evil proved greater than was anticipated, and now our joy is turned into sorrow. We mourn the death of the Rev. R. E. Dear, a name not unknown in your great city during the last generation, as your readers may discover if they will be at the pains of turning to the "Life of David Nasmyth," by Dr. Campbell. They will find one of the chapters inscribed to R. E. Dear, who, next to Nasmyth, may be regarded as the founder of that grand and useful institution, the London City Mission.

Mr. Dear was born in Hampshire, of respectable, well-to-do parents, and received a first-class education under the care of Dr. Nicolas, of whom he was accustomed to speak in high terms of commendation and respect. His religious training was conducted on the old High Church model, and he was taught to look on Nonconformists as the pariahs of Protestantism. At a suitable age he went up to London, and entered the house of a chemist, &c. Here he was brought into social intercourse with persons of different religious views from his own, by one of whom he was invited to go to hear the late Rev. H. Townley, of Bishopsgate Chapel, preach. With some reluctance he complied. It proved the turning point in his spiritual history. The truth reached his heart and changed the whole character and purport of his life. He consecrated himself to God—not by abandoning the avocation he had chosen—but by serving God *in it*, and by using his energies otherwise to serve his generation as God's will should be made plain to him. He became a member, and afterwards a deacon, of Bishopgate Church, and at once devoted himself to Sabbath-school teaching. And now the value of his own early education became manifest. It enabled him to instruct not in a mere cursory manner—not to give *the milk*, but *the meat* of the Word. He carefully prepared what he intended to speak, and carried his studies through the Old as well as through the New Testament. The improvement of his pupils, therefore, was very great, and their attachment to him very strong. His labours for their good were not confined to the Sabbath; he formed classes for their general instruction during the week. He helped them in literary, scientific, and natural history studies, of which he was himself very fond, and found this to be a great help to his moral influence.

Nor were his sympathies confined to Sunday-school teachings. All the institutions which contemplated the spiritual elevation of mankind found a ready helper in him. That which Dr. Campbell says of him in connection with Mr. Nasmyth was true of his whole life. He was always willing, not only to counsel, but to act; not only to give money, but time. After conducting a business in London for some years, he was induced to emigrate to Tasmania, and from the day he put his feet on its shores, until within a few short weeks of his death he was always at work for its good. He immediately began his favourite occupation of Sabbath-school teaching, and the Rev. F. Miller, who had a great aptitude for discovering the capability of a man for public speaking, soon induced Mr. Dear to become a lay-preacher, taking only occasional services. Then he became installed in the office of Bible Society secretary (and the Home Society never had a more indefatigable and valuable agent), and afterwards the travelling secretary of our Congregational Union and Mission. One remarkable feature of Mr. Dear's character was his excessive modesty, an over depreciation of his own learning and capacity. Thus, though for many years he was engaged in preaching and taking charge of mission stations, he displayed the greatest reluctance to accept ministerial ordination. It is only about eight years ago that circumstances induced him to accede to the wishes of his friends. Nor could he then be persuaded to occupy the town pulpits, in which he would always have been heard with acceptance. His labours in country work were most abundant. The amount of riding that he accomplished during the more than twenty years of his evangelistic labours must be something astounding. The localities he visited lay far apart, and in the most opposite directions. Yet he would not suffer the people to be disappointed. He prepared himself to encounter any weather, and whether there was wind or rain, snow or sunshine, Mr. Dear was always at his post, let who else would be absent. He was sure to find a welcome, wherever and whenever he might go. Every family, high or low, rich or poor, was glad to receive him. He had a loving word for all, and all loved him. To his natural, genial disposition there was added all the advantages of former experience. His medical knowledge, acquired as a chemist, his knowledge of agriculture, picked up while a youth, and added to in maturer years, were invaluable to him in his intercourse with a sparse and varied population, such as that in the rural districts of Tasmania. He combined in himself the qualifications of several professions. But he has fulfilled his course. The Master whom he served has called him to higher service. We shall not soon see his like again. For some months he had suffered inconvenience, aggravated by much riding, but no immediate danger was apprehended until the day before his death,—violent inflammation, which no medical skill could arrest, set in, and terminated his career on May 28th. His remains were interred in a cemetery adjoining his residence, on the 31st, in the presence of a large gathering of ministers and others. On Sunday evening, June 6th, a commemorative service was held at the Memorial Church, the Rev. G. Clarke conducting the devotional portion, and Rev. W. C. Robinson preaching from Revelation xiv. 13. The large congregation testified to the esteem in which our departed brother was held. May his mantle fall on one who shall prove a worthy successor.

LEWISHAM CONGREGATIONAL SCHOOL.

THE annual gathering of the parents and friends of the above school was held at the school, at Lewisham, on Thursday last. There was a large attendance. Tea and refreshments were served at five o'clock, after which the pupils were exercised in drill, and acquitted themselves very creditably. In the temporary absence of Mr. Samuel Morley, M.P. who was announced to take the chair, Mr. W. R. Spicer was called to fulfil that duty.

The HEAD MASTER (the Rev. Thos. Rudd, B.A.) read the following report:—

CAMBRIDGE, JULY 20, 1880.

To the Secretary of the Cambridge University Syndicate for Examination of Schools.

SIR,—I have the honour to submit to you for the information of the Syndicate the following report on the Congregational School, Lewisham, which, in accordance with your instructions, I have lately examined.

The school has been fully described in former reports; I need only add to these that it has been deprived of the playing field of which they have hitherto had the use; and I am told that to procure another is impossible.

There are now 87 boys, arranged in five classes; the lowest was examined *viva voce*, except in arithmetic; the rest by papers.

CLASSICS *(Greek)*—Six boys only learn Greek. Questions on grammar and syntax very fairly answered; translations put into very good English, but often very inaccurate in conveying the meaning of the original.

Latin.—Form V. Accidence fair; syntax good; average of translation of Ovid, Met. xiii., high; composition (English into Latin) fairly done by about half the form.

Form IV. Latin Grammar, generally speaking unsatisfactory; translation of Virgil Lib. vii., 1—300, good throughout. Nothing seemed to be known of contemporary history.

Form III. (Upper.) Grammar unsatisfactory; translation of Cæsar de B. G., Bk. 1, bad; composition only tried by one boy.

Form III. (Lower.) Grammar unsatisfactory; translation of Principia Latina, Pt. ii., bad; little or no attention paid to inflexions.

Form II. Work good in the early part of grammar; the latter part indifferent.

Form I. (Examined *viva voce*.) Moderate; one boy very good.

French.—Form V. On the whole satisfactory. Translation of English into French indifferent; of French into English very fair. Some selected idiomatic sentences were not well translated. Grammar good on the whole; verbs weak in some cases. Historical questions well and carefully answered.

Form IV. Very fair. Translation from French into English good, except some selected idiomatic sentences. Translation of English into French poor. Grammar very good, except a slight weakness in the case of verbs.

Form III. Almost the same remarks apply to this as to Form IV. The verbs were better known.

Form II. Translation from French into English generally good; that from English into French not well done. In grammar there is a good deal to be desired.

Form I. (Examined *viva voce*.) This class answered very respectably, and showed good grounding.

German.—Forms V. and Upper IV. Very satisfactory on the whole, particularly Form V. Declensions and genders of nouns defective; forms and comparisons of adjectives good; parsing very good, but only done by very few. Translation from German into English decidedly good from all.

Lower IV. Grammar fair; translation from English into German far from good; from German into English much better. German writing very illegible.

Mathematics.—I consider the mathematics throughout the school good—above the average.

Form V. was examined in arithmetic, algebra, Euclid (Books I.—VI.), trigonometry, and elementary mechanics. Arithmetic *very* good, algebra very fair. Euclid good, trigonometry very good by three boys, the rest fair. The mechanics were worth very little; perhaps a better text-book might be used.

Form IV. Arithmetic and algebra fair, Euclid (I.—III.) very fair; three or four boys decidedly good.

Form III. Arithmetic: About two-thirds of the class pretty fair; a few very bad. Algebra: Upper division good, lower very fair—one boy very good. Euclid (I.—III.): some boys did very fairly.

Form II. Arithmetic very fair indeed, three boys decidedly good. Euclid (I. 1—30): Some six or seven boys have made a good start.

Form I.—With the exception of seven or eight little boys, very fair indeed.

In all the mathematical work there are signs that the teaching is carefully done by a man who knows what he is about.

English.—Shakespeare's *Tempest*.—Forms V. and IV. did a paper on the *Tempest*, Acts I.—III. Upon the whole it was very well done, by many boys in the 5th extremely well. Two reached 94 marks out of 100. The play must have been carefully and intelligently studied.

"Evidences of Christianity."—The same boys did a paper on Rowe's book on the Evidences. Many of the 5th, and three or four of the 4th, answered well—two very well—so also did three or four of the 4th. Many, however, although they seemed to have studied the book, had failed to grasp the argument.

It is unnecessary to enter into detail respecting the remaining subjects—Bible history, English history, geography, and English grammar. I have no fault to find in any case, and I consider the average performance very high. There is no doubt that these subjects are all thoroughly well taught. The same papers were set to all the classes, and of course the marks of the little boys are very low compared with those at the head of the school. This must be taken into consideration, and not as indicating that they did badly, since all the classes, in proportion to their ages, did well.

The writing and spelling are very good; the manner and behaviour of the boys all I could desire.

In conclusion, although it is hardly necessary to say so, I am much pleased with the result of the examination, and I consider that the committee have every reason to be satisfied with the state of the school.

I must take this opportunity of thanking the head master for his kind attention during my visit.—I have the honour to be, sir, your obedient servant,

G. B. ATKINSON, M.A.,
Lecturer, and formerly Fellow of Trinity Hall, Cambridge.

The CHAIRMAN expressed his satisfaction with the report and could not, he said, help thinking that it did very great credit to the head master.

The Rev. JOSIAH VINEY (President of the school) then read the following testimonial, which had been presented to the head master, and which was beautifully illuminated and placed in a massive frame:—

To the Rev. Thomas Rudd, B.A., Principal of the Congregational School, Lewisham, for the Education of the Sons of Ministers.

Dear Sir,—On this, the twenty-first anniversary of your connection with the Congregational School, a few friends desire to convey to you the expression of their sincere and affectionate regard.

Reviewing the history of your relation to the school, they cannot but mark the striking contrast between its condition at the time you undertook the head mastership and that it now presents.

Twenty-one years ago the school was in a depressed condition in respect of numbers, resources, and general reputation. It now stands, both intellectually and morally, second to none of its class; its numbers approaching the extent of its capacity, its annual income more than quadrupled, its estimate in the public mind deservedly high.

It is believed that, under God, this gratifying change is owing mainly to yourself, and that, while you would be the first to recognise the valuable co-operation rendered by your colleagues and the committee, it has been chiefly your conscientious diligence, unintermitting activity, aptness to teach, and devotion of spirit which have secured the results achieved.

In asking you to accept their cordial congratulations at the signal success which has attended your efforts, the friends presenting this address beg to include in the expression of their regard your valued partner, Mrs. Rudd, by whose vigilant superintendence your efforts have been so ably seconded, and to whom the boys are so deeply indebted.

The accompanying purse of gold, subscribed, without any public appeal, by various friends and former and present pupils, is intended as an expression of their affection and esteem, while their prayer is that you may be spared for many years to help our ministers, by educating their sons for noble service in the Church and in the world, and that at a distant day you may receive the praise of the Great Master: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

We are, on behalf of the contributors,
Yours very sincerely,
(Signed) JOSIAH VINEY, President.
SAMUEL MORLEY, Treasurer.
I. MORLAIS JONES, Lewisham Congregational Church.
WM. LOCKHART, Treasurer of the Fund.
July, 1880.

In continuing his remarks, Mr. Viney said: This day acquires an additional interest from the fact that Mr. Rudd completes his twenty-first year of office in the school. (Applause.) Twenty-one years ago, in July, Mr. Rudd came to this school, and found it in a very different condition to that which it presents to-night. He has laboured during that time with great assiduity, notwithstanding many difficulties, and certainly with success. It was thought that on an occasion like this it would be appropriate for the committee, and any friends that might join with them, to express their regard for Mr. Rudd, and offer him some little token of their appreciation of his services.

During the reading of the testimonial Mr. Morley entered the room, and was received with loud cheers, Mr. Spicer vacating the chair in his favour.

The CHAIRMAN (Mr. Morley) then said: I am extremely sorry that through unusual pressure and a slight mistake I was rather behind. I am very glad indeed to be in before the conclusion of this most agreeable transaction, to which, in a small way, I have been most heartily and thankfully a party, and to have the great pleasure of being the instrument of presenting you with a cheque (handing the testimonial to Mr. Rudd) which, I believe, represents 200 guineas. (Cheers.) I consider (addressing the head master) that far beyond the families of those whose sons have so largely benefited for years past by your supervision, we are all your debtors, and feel thankful that you are spared to us, and I hope you will be able for many years, to continue a service which it is impossible for us to exaggerate. (Cheers.)

The Rev. T. RUDD, on rising to respond, met with a very cordial reception. He said he scarcely knew what to say. He was never in his life a good hand at speaking, and they certainly had done the best they could on the present occasion of marring the possibility of his making a speech. They would understand him when he said that if he failed to express his gratitude to them for what they had done it was not because he did not feel, but because he could not possibly find words in which to express his feelings. He was scarcely worthy of such a demonstration, but he was bound to accept the testimonial as a mark of their hearty and cordial appreciation of what he had done at Lewisham. Twenty-one years seemed a stretch of time; but it appeared to him but as yesterday, when he came up from a little town in North Lancashire, half manufacturing, half agricultural, where he had lived for some three and a-half years in a little snug house with a comparatively small stipend, his first effort since he left college. When he commenced his labours it was under rather disheartening circumstances. He said to himself, "What have I done to undertake such a work as this?" but he had done his best with it. (Hear, hear, and applause.) In twenty-one years education had made great strides. What a very different thing teaching was to-day to what it was twenty-one years ago? He had gone through an education himself, and if he lived another twenty-one years he would have another education to go through. What used to be purchased at a very great cost, was now comparatively cheap. There were no School Boards then; now, they had almost revolutionised the whole country. He told the boys every day they would have to take care they were not beaten by the sons of the working classes in the Board schools. There were some of the old boys he saw before him whom he had taught, and he was almost ashamed to say what he had taught them, but he wished he had them back again. (Laughter.) He was not ashamed, however, of the spirit in which he had taught them. (Applause.) He tried to do it with all his heart, and if they were to come back again he might teach them something different, but he could not do it in a different spirit. (Hear, hear.) He had made many mistakes, and all he could do to repair these mistakes was to go into his study, and there, before God, to ask that those mistakes would not be visited in their results on those who were under his care. (Applause.) He could not do other than simply thank them for what they had done on the present occasion. It was extremely gratifying to him to receive the testimonial, but it was still more gratifying to witness the spirit in which it was given. (Applause.)

The following is the

PRIZE LIST.

Fourth Form: *Honoratus*.—Alec. J. Sainsbury; 2nd, Thos. S. White. Upper Fourth: Ernest Snell. Lower Fourth: Henry Sackett, Havelock Isaac. Upper Third: Albert E. Lee. Lower Third: Herbert Merchant, Frank C. Jones. Upper Second: John H. Newsholme, Percy D. Lee. Lower Second: Sydney W. Fowler, Richard C. Price. Upper First: Allen R. Lee, Francis Harrison. Lower First: Francis Brims, Hamilton Roberts.

Special Prizes: Classics.—Herbert G. Williams. Modern Languages: Alec. J. Sainsbury. Mathematics: Alec. J. Sainsbury, Crosbie Brown. English Prize: Herbert Williams. Religious Knowledge: Alec. J. Sainsbury. Scripture Prize: Albert Lee. Wild Flowers: Arundel Evershed. Writing: Henry M. Ashton. Shorthand: Thomas White. Conduct: Frank Howarth, Herbert Merchant. Boys' Prize: Thos. White. Mapping: Frank Howarth. Music: Alec Sainsbury, Frederick Vaughan.

Cambridge Local Prizes, awarded with the University Certificates to those who in December last passed the Cambridge Local Examination with honours. Senior Second Class: Alec Sainsbury, Thos. White. Junior First Class: Herbert G. Williams, Arthur Burns, Arundel Evershed, William J. Clarke, Herbert Shrewsbury. Junior Second Class: Frederick Vaughan, Edmond Dodge. Junior Third Class: Richard Wolfendale, Ernest Cooke.

The students having received the prizes from the hands of Mr. Morley,

The Rev. H. SIMON (who was received with loud applause) then addressed the pupils. He said: Mr. Chairman, my dear boys,—The committee have asked me to come here this evening to lecture you before you are sent home. I suppose that will not be a very long matter; and seeing that you have been so well lectured all the session—(laughter)—very little remains for anybody to do. I very readily acceded to the request of the committee, because it is always a pleasant thing to have a talk with boys, with lads that have not finished their education, that have just room enough left for an idea or two. I fight exceedingly shy of the people who have had the finishing touches put on. (Laughter.) I tried my hand some years ago on a man who had finished, and I found that when I brought him a brand new idea, he said complacently that he had thought of it twenty years before. I was very much disheartened, so that I have not much sympathy with people that have quite finished. I am glad to find, however, you have not finished, and I hope you will never finish—("hear, hear," and applause)—for that is the experience of many of us; we are always learning; there is always something beyond us; something to awaken aspiration constantly. Part of my duty is to congratulate you, as I do very heartily, first of all, that you have won so honourably these prizes, and that all of you have the consciousness that you have done your best to win them; and I rejoice exceedingly that the lads who have not had prizes themselves have had a very glorious opportunity to-night of rejoicing with them that rejoice. (Laughter.) I have noticed the lads who came up here for their prizes, and it has seemed to me that they have gone quietly to their places, while some of the other boys, who ought to have been quiet, bubbled up with joy and gladness. I was glad to find you were not "down in the dumps" because you had not won a prize, and that you were really rejoicing with the lads that were successful. The great source and the one source of gratification to-day is the expression of confidence and delight which you have given in connection with the testimonial to Mr. Rudd. Now, I daresay, each time this examination day has come round you have been expressing your gratitude by these ringing cheers. That was the blossoms of that gratitude, but to-day these blossoms have given place to a little bit of golden fruit. (Hear, hear.) I think the testimonial is a very high compliment to Mr. Rudd, and a very high compliment to you, and I have no doubt if I were to ask the lads that received the prizes and those who have not what is the distinguishing feature and pleasure of this anniversary, they would say, "Why, it was because our dear friend and master, Mr. Rudd, had that address, and that very nice cheque, with something written on it." (Applause.) It is a very high compliment, not only to Mr. Rudd for his earnest endeavours, but also to you, that you have appreciated those endeavours, and that you have acquitted yourselves so well. Now I have just two or three ideas that I want to present you with before you go home. The first idea I want you to lay hold of is this: the importance for you lads, now, while you are lads, to find out for yourselves what you are here for—why you have been sent into this world. What is the special business, as far as you can make out, that lies before you—what are you called to? Do you quite see what I mean? I want you to inquire of yourselves, "What is my special calling? What would I like to be?" I have very great confidence in lads who begin early—even when they are seven or eight years old—to put this question to themselves—"What is my special liking? Why am I sent into this world?" If you can succeed in finding that out, even when you are quite lads, you will find it will be a guiding star to you, and it will help to give unity to your life, to concentrate all your energies on something that you really intend to be. Frequently lads have come to me, about fifteen, or sixteen, or seventeen years of age—sometimes older than that—and have asked me—"Can you help me, sir?" I would answer—"In what way?" They would say, "Can you speak to Mr. Morley for me, or some one else. I have nothing to do, and I am very anxious to have a place." I say to them, "What can you do?" and they answer sometimes, "I don't know—I think I could do anything, sir." "Then you are a sort of universal genius, are you? What were you doing last of all?" "The last place I was in was the stationery business." "Well, you seem to be very much in the business still, I think." (Laughter.) "What were you doing before?" I would say to another. "Well, sir, I was in an office in the City." "In the Post-office?" "No, not in the Post-offices. I think it was in the Colonial trade." "What were you doing before that?" "Well, I was not doing very much before that?" And I said, "Here you are; you have nothing to do. Now you are like those gardens in winter-time—you are all frozen up." When I come to look into the history of these lads, I find they were too indolent, when boys, to find out what they were fitted for, or they began life with the feeling—"The only thing we intend to do is to be gentlemen, if we can." The idea they started with in life was business. "We are to make a living. If we eat and drink and can make money, so much the better." Now, that is a very poor way to begin, and leads lads before they are old to stand still. I know a lad between seven and eight years of age who knew that God was calling him to become a minister of the Gospel. I think many of you lads, sons of ministers, should turn your attention to this great calling, and ask yourselves, "Am I fitted for this particular work." I actually heard this lad preach to the man in the moon and to a great congregation of cabbages—(laughter)—he was so full of spirit for the calling that he thought he was destined for that there was nothing to compare with it. I had the other day the melancholy duty of committing to the grave the remains of the very finest young man I ever committed to the grave in my life. He was one of the first men in science. Dr. Tyndall a few years before this young man died mentioned his name as an authority on electric light. He was only twenty-eight when he died. When he was twenty-three he lectured before the Society of Arts, and received their medal. He found, when he was a boy of nine, that his particular calling would be chemistry, and he was called to be a scientific chemist. In those days he made very many unpleasant sensations at home to the consternation of his mother—(laughter)—but when he went to the Royal Institution, a lad of twelve or thirteen, and saw the table on which Faraday worked, he went home to his mother and said, "Mother, I have seen the table on which Faraday wrought and worked out his experiments." He was so filled with enthusiasm in his work that no difficulty seemed to daunt him; he was determined, come what would, that he would fulfil the calling to which he

felt God was indicating him. Now, I have always noticed this, my dear lads, if you are not doing the thing for which you have a real liking, you will do it badly; you will go from pillar to post, and there will be no enthusiasm in your life. I was looking at you all when singing, but your faces are not all alike, and I could hear that you are not all musicians. I found that the boys that had any music in them—their eyes glistened, and their whole soul was in it, but other lads had their mouths opened scarcely a quarter of an inch. (Laughter.) A boy without enthusiasm is like a house in winter without coals, or gas, or light; he is like a farthing candle burning in the garret. (Laughter.) I like to see a house in winter lighted up with a real good Yorkshire fire—not our miserable London ones. (Hear, hear.) And so I think young lives ought to be filled with a downright enthusiasm. If you go in for football, kick with all your might, let every power and faculty be employed. Now it will help you immensely, if, instead of being these universal geniuses, you would ask yourselves, "What am I fitted for? Am I called to preach, or have I any chemical taste, or what am I here or?" You will find this out on your knees. "In all your ways acknowledge Him, and He will direct your steps." Then do your best to think. "Why," you say, "that is our business here." I am exceedingly glad it is your business, but it is not everybody who minds his business; but to find people who think and boys who can think is one of the great delights of my life. I am prepared to take off my hat to anybody who thinks because he cannot help thinking. My friend Mr. Wilks knew a friend of both of us—James Hinton—and I think he was the only man that I ever met with who could not help thinking. He used to be up at two in the morning thinking, putting his thoughts down on paper, and afterwards reading them to his wife. It was not a pleasant operation for her at two o'clock in the morning—(laughter)—but I want you to think and find out the underlying principles of things. I will tell you what it means. Two and two are four, and three times four are twelve. Now, I suppose there are lads here who could not for the life of them say why three times four are twelve. "Why, it is in the multiplication, sir." And if you say, "Six times six are thirty-six," and ask, "Why is it thirty-six?" there is a tremendous silence following on that. You should accustom yourselves not to take in things because they are told you. "Two and two are four." There is a little body, but she does not know why it is; her mother says so. But when she says, "Two and two—all I can say it *is* four," what does she discover? She is led out of the mere principle of the thing, and has come out of the mere bondage of sights and sounds into the very air of principle; she has come into liberty. I want to urge this upon you because it will be of great importance to you in the school here. Some of you have gone in for Euclid; you have got prizes. Some of you who have not got prizes have been trying to recollect the letters, and if the figures were put in their places, they would be anywhere. You are simply laying hold of mere sounds. The same thing applies to language. There are those who have great trouble in remembering certain terminations, whereas if you get at the principle of the thing it opens like when a lock opens and you have got the key: so this habit in the school would render your work most successful: it would much affect your work in the house. Some of you lads think it is a great thing to get up at half past six, especially in the winter time, and I can see some fine faces pulled at the idea. (Laughter.) And then the time you go to bed—"Why," you say, "it is as bad as putting babies to bed at that time." (Laughter.) You have a great many rules here I think. Have you never heard of that wonderful saying,

"Early to bed and early to rise
Makes a man happy, wealthy, and wise?"

You have never taken the trouble to say "Why have we to go to bed at that time?" and not seeing the meaning of that, you grumble and growl and get into all sorts of scrapes. Now, my lads, you will see in these rules of the house, if you try, the meaning of them. When you grow up some of you will be men of business. I would like to ask Mr. Morley what class of boys he would like in his warehouse? I think Mr. Morley would say, "Let us have a boy that has a head something better than a hat-peg." (Laughter.) We want a boy to see through things, with some inventive power to get at the root of things. You will find in business that that habit will be of amazing service to you. I have seen some mechanics working, and some of them have been in a difficulty, and I, who know precious little about that sort of thing, knew where the difficulty was at once, simply because some one has been encouraging the habit of thinking for themselves. Some people have all their thinking done out. (Laughter.) I like it done on the premises—(laughter)—and if you encourage this habit now, my dear boys, you will find when you stand on the threshold of life you will say, "Come what will, I intend to use my eyes and head and heart; every faculty I have will be wide awake, and I am determined to do my best"; and then you will find that all this will tend to produce a beautiful spirit in you as far as the highest things are concerned. I daresay the habit is here inculcated on you to lead you to wish to pray. Your masters and fathers and mothers at home are praying for you. Do not, boys, forget to pray and read the Bible, and look up to God and trust Him. Now, I think that this same habit will help you to feel that it is no bondage, but that it is a natural thing to do. There is nothing more natural than for a child of God to pray to Him; and just as you would read letters from your father and mother, you ought to open the Bible and read it as a word from God to you, and it will become to you a lamp to your feet and a light to your path. When you go home to-morrow, no doubt some of you will want an express train. (Laughter.) I should be sorry for a boy who took a slow train if he could get a fast one, and was able to pay for it. I can imagine when you come in sight of the old house, you will fling up your caps, and you will say, "Mr. Rudd was a nice man, and Mrs. Rudd was like a mother to us; but 'there is no place like home.'" Whom do you expect to find first of all at the door? I should like to know who would be most anxious to have a glimpse at you? I can see the word on your lips—"Mother;" and if father is about he would not be far behind, unless he is out visiting, or something of that sort; but your mother will be there, and she will be delighted to see you, and you to see your mother. Take this one thought with you. Reverence your mother, love her with all your heart and soul, for I have always found this, that a lad that never loves nor reverences his mother has no good stuff in him. I would not trust him out of my sight. Why, he would rob a hen roost if he had the chance. He is capable of anything. I say, reverence that mother of yours. There is no one that has loved you as she has; she has stood in the stead of God to you when you were very little; she has made sacrifices as no one ever did for you; her life is wrapped up in yours, and if you want to bring her head grey to the grave, quickly turn out a prodigal; if you want to keep her fresh and beautiful in her old age, love her, and let her feel, "Come what will I can always trust my dear boy." There is a great comfort there, and the letters home—they are the delight of the week when they come—and she will take out the letter and read it over and over again; and if there are any tidings of improvement in any direction, and especially if some of you have given your hearts to Christ, I can see her weeping, weeping for very thankfulness. Now, I told you about that young chemist who died the other day. Do you know what his mother told me when he was dead? He was a very busy man, and often absorbed in his studies. "But," his mother said, "I never went into the room when my son Tom did not rise to receive me." A young man of twenty-eight never letting his mother come into the room, absorbed in study as he was, without rising to receive her—why, my dear friends, and you boys, I only want to know that much and I would trust that man to the ends of the earth. I knew him intimately, and he had the ring of genuine gold about him. Now, I say this to you, my boys, most earnestly, if you reverence your mother you will reverence womanhood. If there is one danger to which this age is exposed, it is the flimsy way that boys and young men talk of "girls." I say reverence your mother, and you will act in a chivalrous way towards woman. If you allow irreverence to creep into any part of your nature, it will destroy the possibility of your worshipping God. I hold that you cannot worship the great Father in heaven if you do not love your mother, for she is the manifestation and revelation of God to you to a great extent; and, above all things, I wish and hope that you will grow up to be reverent, devout men—men resolved to serve God in your day and generation according to His will. May God bless you, my lads, comfort you, keep you; and may you come back to this house strong and well, and be more successful next session than you have been in this. (Loud applause.)

The Rev. Dr. WILSON, in a few well-chosen remarks on behalf of the committee, presented Bibles to the boys who were leaving the school.

Dr. LOCKHART proposed a vote of thanks to Mr. Morley, Mr. Spicer, and the Rev. H. Simon for the several services they had rendered at the meeting.

The Rev. I. V. MUMMERY seconded the resolution. In doing so he said that Mr. Morley was the very prince of treasurers, and the pink and pattern of a chairman. They were also obliged to Mr. Spicer for his services, and he was sure that the boys would not soon forget the striking address that had been delivered by Mr. Simon. (Applause.)

Rev. Mr. EVERSHED supported the resolution. He said that he had been a schoolmaster himself. Thirty years ago he had a school in Brighton, and he could judge of the manner in which the boys had been attended to at Lewisham School. He had inspected the premises, and everything was extremely satisfactory.

The resolution was carried by acclamation.

The CHAIRMAN, in reply, said: I am not disposed to receive the vote of thanks without offering a word or two in reference to it. Allow me to say that it has afforded me very great pleasure to be here to-day. I suppose I have probably been longer connected with this institution than any in the room at the present moment. I think I was a subscriber before I had left my teens—(applause)—and I have never known the time when I have not looked at the Congregational School as an object of great interest. I have a very deep impression of the responsibility and privilege, as well as the duty, which rests upon us in connection with the children of our ministers, and I think it would be a very desirable thing indeed, that special effort should be made to do away with canvassing. I would say to every minister of our denomination, "Make good your case before your committee," and I am sure it would be paid attention to. You have nothing to do, except in a confidential way to state your case, and your children will be educated. (Hear, hear.) I believe, under the help of our president—and I offer him my congratulations very heartily—we should make the number up to a hundred very soon, and we would not have this humiliating process of canvassing. I now wish to say a word or two to the boys. I know some of your fathers, and I wish to express the pleasure I feel in being here to-day, and in having listened to the admirable address of Mr. Simon. I hope you will go out and fight the battle of the world, and regard your prizes as certificates of how you will be able to do service in the battle of life. While you stick to your work and read books, never be satisfied unless you understand what you read. Do not shirk anything. Judging from my experience of men during the last forty or fifty years, the men that have really succeeded have been the plodding men. As a rule they have not been generally the most brilliant, but they have been men with upright minds, strong force of character, and a determination, God helping them, to do their duty—to do the duty of the day. In whatever position you may be placed, do not be thinking of what you will be doing by-and-bye when you reach some higher position; but do consider whether you are doing the duty—it may be a very hard and uninteresting one—of the present hour, and that will be the way of securing the confidence of your employers; and that is the way, depend upon it, not only to gain their confidence, but to secure your own personal advancement. (Applause.) I have had much experience in my warehouse in the city. I have had experience of young men who have worked themselves up into absolute independence, some of whom are the recipients of an income which some in this room would think a valuable acquisition if it were offered to them the next twenty-four hours. Why have they done so? Because they have gained the confidence of their employers, and made themselves substantial workers in large concerns, and proved themselves to be real and true men. Now we have in the House of Commons—and I could name a score of them—a number of men who talk about things not half of which they evidently understand. (Laughter.) They are extremely fond of hearing themselves talk—a condition of mind, I assure you, not shared by one in a hundred that listens to them—(laughter)—but the men of real weight are the men who talk only of what they understand; and that I commend to you as a good rule in your future life. I do not want to waste more of your time; only I wish to express my thankfulness at being here to-day. I have often been asked, and I have often wished to come. I congratulate Mr. and Mrs. Rudd on the condition of this institution, and I pray that God's blessing may continue to be vouchsafed in the future as it has so manifestly been in past years. (Applause.)

After a few remarks from Mr. SPICER and Mr. VINEY, who impressed upon the audience the necessity of having an increased number of boys in the school, the proceedings, which were most agreeably enlivened by a tasteful rendering of several glees, part-songs, and pianoforte duets under the able leadership of the music master, terminated, after the evening hymn had been sung and the benediction pronounced.

The following donations by promise or cheque were received by the secretary, the Rev. S. Fisher:—R. F. Potter, Esq., ten guineas; J. Harman, Esq., twenty guineas; and Eden Fisher, Esq., thirty guineas.

CHURCH OF THE SAVIOUR, BIRMINGHAM.—Mr. George St. Clair, successor to the late George Dawson at this church, has now tendered his resignation. It is only six months ago that a large and enthusiastic meeting of the seat-holders passed a vote of confidence in him, and there is no reason to suppose that they have changed their mind. But Mr. St. Clair has been made aware that the church is in some financial difficulty. The congregations are good and the working institutions of the church are more numerous and more active than ever, but the subscriptions have decreased. This is owing to various causes, of which the depression of trade is probably not the least. The congregation drawn together by Mr. Dawson's characteristic powers consisted of very heterogeneous elements, and it was hardly believed that it could hold together for six months after his death. But when that event occurred in 1876, Mr. St. Clair, who had been Mr. Dawson's colleague for twelve months, was unanimously requested to undertake the sole charge. Many members originally drawn from other churches, reverted to their former position, but enough remained to form a strong church, and it is probable that but for the depression of trade the experiment would have succeeded. As it is, Mr. St. Clair feels it his duty to retire, lest his ministry should be counted one of the hindrances to success.

MILTON MOUNT COLLEGE.

THE annual meeting of the governors of this institution was held at the Memorial Hall, Farringdon-street, yesterday afternoon. Mr. Henry Wright, J.P., having been voted to the chair, called upon the Rev. F. Soden to offer prayer.

The CHAIRMAN, in the course of a few remarks, expressed his thankfulness that they met that day with very nearly a clear balance-sheet, and that the institution was in a healthy state. He had lately had the privilege of visiting the college, and was pleased to see the healthiness and cheerfulness of spirit of the young ladies gathered there, and their general order and intelligence, and the only opinion he could form was that they were receiving great care and deriving great benefit, and making satisfactory progress with their studies. The aspect of the building was of a most cheerful and gratifying character, and on that occasion the walls of the dining-room were decorated with a number of choice engravings, which had been presented as an expression of admiration, gratitude, and good-will to his friend, the treasurer, who for so many years had devoted thought, and energy, and a large amount of money for the benefit of that institution. (Hear, hear.)

The Rev. D. M. JENKINS (Secretary) read the report as follows:—

"In presenting the present report the members of the Board of Management are reminded that it is over seven years since the College was opened for the reception of pupils—a period sufficiently extended to enable them to take some account of the progress made in the great work for which the institution was intended. When the doors were first opened for 110 pupils, it was necessary to refuse over seventy candidates. Although 150 pupils are now in the College, the applications still multiply, and the number of ministers' daughters seeking entrance is as great to-day as it was seven years ago. Present appearances do not promise any diminution in this respect; the need for the institution has been amply proved. Whilst the pressure for admission has been great, it is also very satisfactory to learn that the demands for extended education have not only increased, but that the Board have been able in this respect to keep quite abreast of the times. Commencing with a resolution to place the junior university examinations within the reach of every pupil able to undertake them, the instruction has gradually been extended to the senior university examination, the Cambridge Higher Local examination, and lastly to the London University examination. It is the proud position of the Board of Management to be able to say that every pupil at Milton Mount has been afforded the opportunity of studying to the full measure of her ability. It is hoped that this principle will ever guide those who may in the future be chosen to direct the affairs of the College. Whilst, however to the Board is entrusted the duty of making these facts officially known to the governors, it is only right to state that to the lady principal, and the teachers who have earnestly supported her, is due all the credit of introducing a system which has been so eminently successful.

"The educational work of the College has been carried on without interruption during the year, and the health of the household has been excellent. The appended list shows that two-thirds of the pupils have passed public examinations, although many enter over twelve years of age, deplorably unprepared to work in the form intended for them. This difficulty it is proposed partly to meet by receiving applications when the candidates are seven instead of nine years of age. The period of stay in the College averaging seven years, the school is divided into seven forms, in each of which pupils entering at ten should pass one year; but at present the majority of pupils in the two lowest forms vary from twelve to fifteen years of age.

"The principle of no school prizes and of no punishments in the sense of forfeits or impositions has been adhered to from the first; and at no period of the history of the College has its discipline and general tone been better than at present. Changes on the staff are comparatively rare, and the pupils thus benefit by continuity of method and the increasing personal influence of the teachers.

"Two classes have been formed of students for the London Matriculation in 1881 and 1882 respectively; and in future pupils able to substitute this work for the Senior Cambridge will be encouraged to attempt the former.

"The Student Teacherships in the High School appear to be increasingly appreciated, and the success of all who have been trained there is highly gratifying.

"The Board have resolved to treat the Brown Scholarship Fund as distinct from the ordinary expenditure, and have so dealt with it in the accounts.

"The Brown Scholarships have been awarded as follows:—

"J. Greener, £34, London Matriculation (8th honours and prize).

"C. Galbraith, £26, Higher Local, Group A, Class 1, with distinctions.

"L. Martin, £20, Senior Cambridge, Class 1, Political Economy Prize.

"In all cases the conditions of the Trust have been strictly complied with. J. Greener is now preparing for the First B.A., L. Martin for the London Matriculation, and C. Galbraith for the Higher Local, Group D.

"In the last report the Board of Management were able to place before the Governors the result of an independent inquiry into the management of the College that it is believed has resulted in securing the confidence of the supporters of the institution. After this report

was issued it was resolved, in accordance with a resolution of the Governors, to form a Special Finance Committee to secure an increase of income, and, if possible, the removal of the debt, and the following gentlemen kindly consented to act on such committee:—Revs. J. Beazley, A. Hannay, Dr. Raleigh, and Messrs. T. L. Devitt, J. A. Le Lacheur, A. Marshall, T. Scrutton, A. J. Shepheard, and H. Wright as chairman. Thanks to the generous offer of Jesse Haworth, Esq., of Manchester, who, on several occasions, has shown his warm sympathy with the College, and who, quite unexpectedly, offered £500 towards the extinction of the debt, and also to the equally generous proposal of the Congregational Union of England and Wales, who, in addition to a contribution of £500 to the Maintenance Fund, resolved to give £500 to the debt if the whole sum needed could be raised, an impetus was given to the work of the committee to which the friends of the College most heartily responded, and the Special Finance Committee were able, on the 31st December, to report that the total sum necessary to remove all liabilities had been secured. A total sum of £6,083 was promised. This has enabled the Board to pay off at once £3,950 of the mortgage debt of £5,000, and in addition to invest the Crossley Fund of £3,000, so as to give 5 per cent. interest secured in substantial investment in leasehold property of ample value. For this most satisfactory termination of a most anxious period, the Board feel they cannot be too thankful, and they call upon all friends of the College to join in making the future of this institution prosperous and happy. A small addition to the annual subscriptions will soon place the College in a position of financial security, and the Special Finance Committee has resolved to continue their work until this end is accomplished.

"In closing this, to them, most satisfactory report, the Board of Management desire to acknowledge the indulgent consideration they have received from the Governors in the work they have had in hand; they cannot but rejoice in the position at present held by the College in all its relations, and they trust in the future that wisdom to direct may be granted to all on whom shall devolve the conduct of its affairs."

Mr. THOMAS SCRUTTON (Treasurer) then presented the financial account, which, having been audited by Mr. Alfred Allott, and certified to be correct, was taken as read. He had hoped to be able to present a clear balance-sheet, but owing to various exceptional expenses, there was a small deficit. There had been an extra outlay of £240 for boarding the pupils. Schools that kept terms were always placed in a difficulty by Easter not occurring at the same time each year, and, as it happened, that at Easter they had their Union meeting, it was determined to continue the school a little longer, and make the holidays at the same time as the meetings. The effect was to throw fifteen days more provisioning into last year's account, which increased the cost by £112 10s. Other extra expenses had been £40 for bedding, an increased outlay for new school-books and materials for painting, and for scholars' railway fares. The increased expenditure had not arisen from any want of vigilance on the part of the committee, and part of it they would get credit for next year. The general conclusion they arrived at was that, with a little more effort to increase the annual subscription list, they might look forward to a satisfactory position with regard to their funds. The challenge of Mr. Haworth led them to put forth extra exertions, and it was not easy to keep the steam up, but when their friends came back from their holidays they would be at them again, and they hoped to have such an amount of help, that next year they might meet with a balance of accounts. He could not help feeling very grateful for the help they had received, and the report presented was a great relief to him personally.

Mr. ALLOTT, in answer to the chairman, said he had nothing to add to his report respecting the accounts, but he was willing to answer any questions that might be asked. None being proposed,

The CHAIRMAN said there were now 151 pupils enjoying the benefits of the institution, and it was very gratifying to know that two-thirds of those who had gone up for examination had passed, and that two young ladies, who went up for matriculation, had also passed. He knew a young gentleman, who had been at a good school and had good tutors, who had failed to pass that examination in philosophy, and the boy's tutors could not themselves do the papers set; and yet two of the young ladies from that college had passed, which showed to what a high state of efficiency it had reached. As to the extra cost of keeping, that had been unavoidable; but they charged their treasurer not to allow them to drift into debt, as to work off a debt was a task that they did not like very often.

The Rev. E. J. HARTLAND moved:—

That the report and abstract of accounts now read be adopted, printed, and circulated, under the direction of the Board of Management.

He felt it was no small privilege to move the adoption of such a report, and would like to call special attention to the young lady who occupied the eighth honour position in the London Matriculation—a position which very few young ladies in the country could occupy. The examination papers of London University were surpassed by no university, and they were increasingly difficult, and, he thought, not always perfectly fair. That one of their pupils should occupy that position reflected the greatest honour on the principal, and the institution altogether. It was a matter upon which they could not too heartily congratulate themselves, that they met that day without the smallest sound of dissension, and that any feeling which would have led to dissension must be stopped after the searching report of the Congregational Union Committee. The fact, too, that they had no debt, but one that could be very satisfactorily accounted for, was also cause for congratulation, and a little extra exertion would be sufficient to raise the income of the college up to its requirements. He was glad that in future applications would be received from candidates at seven, instead of nine years of age, as the training they received there could not commence too soon. Everything in the report indicated that they were really going on, and he had never seen a more satisfactory report.

The Rev. R. HARLEY, in seconding the resolution, said the smallness of the meeting might be taken as an indication of the perfect satisfaction which prevailed at the present position and prospects of the college. Any one who knew anything of university examinations was aware that the position occupied by the young lady who had taken the eighth place in honours was a very high one. There were a great many who went in for that examination, and every candidate was required to pass in *all* the subjects, and that was often fatal to many of them. But Miss Greener had mastered all those subjects. He must express his feeling of thankfulness at the position which Milton Mount occupied, not only in respect to education, but also in its financial position. He hoped they would not slack their hands now, and that they would not fail next year to clear off any little deficit, but that the permanent source of income would be increased, and the board of management freed from all anxiety. To Miss Hadland and those who laboured with her they could only have a feeling of admiration, and she had laid the whole denomination under obligations to her for the way she had conducted that school.

On the motion of Mr. WARREN HALL, seconded by Mr. A. J. SHEPHEARD, the following gentlemen were elected to fill vacancies in the board of management:—Revs. R. M. Davies, Oldham; A. Hannay, London; J. G. Rogers, B.A., Clapham; H. E. Toms, Enfield; and Messrs. J. A. Le Lacheur, A. Marshall, N. J. Powell, and H. R. Williams.

The Rev. W. H. S. FIELDEN moved—

That the best thanks of the governors be presented to the special finance committee for the great service they have rendered the college in the extinction of the debt and the increase in the annual income. Also to the board of management and the executive committee for their conduct of the institution, and also to Alfred Allott, Esq., for his kindness in again auditing the accounts of the college without charge.

The history of the college went to show that it was absolutely necessary that such an institution should be created, and he had always regarded it as the most perfect thing done by the denomination. He was glad that Congregationalism had such men to work for it in this country. He had the privilege of having a daughter in the institution, and could bear testimony to the wonderful power of the lady principal.

The Rev. J. G. JUKES seconded the resolution, and said he hoped that all their churches would feel sufficient interest in the institution to have collections for it.

The Rev. J. BEAZLEY having responded to the vote, the proceedings closed, with thanks to the chairman, moved by Rev. D. M. JENKINS, and seconded by Mr. THOS. SCRUTTON.

ELECTIONS & ELECTION PETITIONS.

THE seat for Knaresborough is vacant. Counsel for Sir H. Meysey-Thompson on Friday intimated to the Judges inquiring into the petition that after the evidence of treating by a man whose services had been accepted by the Liberal agent he could not defend the seat. Their lordships said they should report that Sir H. Meysey-Thompson was not duly elected, and that there was reason to believe that corrupt practices prevailed extensively at the last election, but in order not to prejudice the inquiry which might hereafter take place, they would not report the names of the persons implicated, unless required by the House of Commons to do so.

Sir Harcourt Johnstone has vacated his seat, and Mr. Dodson has come forward in his place, and has met with a most cordial reception by the Liberal party. In his address he says:—"The fact that I have the honour to belong to the Government will denote to you the nature of my political views more clearly than I could hope to express them were I to attempt to record them within the limits of an address." Addressing a large Liberal meeting on Saturday, the right hon. gentleman described the Irish Compensation Bill as necessary to prevent harsh landlords doing what the just and kind landlords would not do. It had been introduced merely to satisfy a certain class of Irish politicians. He disclaimed sympathy with Mr. Bradlaugh and his actions. If the present Government continued in office many other matters would have to be dealt with, among them being county government, the assimilation of the county and borough franchise, and the redistribution of seats, abolition in the Army and Navy of obsolete modes of punishment, the licensing laws, and Indian finance. Mr. Arthur Duncombe, the Conservative candidate, also spoke on Saturday, and was supported by Sir Charles Legard, Mr. Digby Seymour, and Mr. W. St. J. Wheelhouse. The polling takes place to-morrow.

The Liverpool Conservatives have decided to contest the borough. Of the gentlemen named Lord Claud Hamilton, Mr. Raikes, Mr. Sampson Lloyd, Mr. A. B. Forward, and Mr. H. Horsfall—the first has been fixed upon. The Liberals have requested Mr. William Rathbone, the ex-Member, to stand in the Liberal interest, but he has not yet consented.

It is supposed that the writ for Chester will shortly be issued. In case Mr. Rathbone contests Liverpool, Mr. Waddy will be requested to stand with Mr. Cornwallis West. The Conservative candidate is not yet known.

SUNDAY-SCHOOL CENTENARY IN BRIGHTON.

THE Centenary of Sunday-schools was celebrated at Brighton by special services in various Nonconformist places of worship, conferences, a conversazione, and a choral service in the Pavilion, and a procession of 7,000 children to Preston-park. The *Brighton Gazette* says:—When all had been got ready, the youthful army, its thousand banners floating in the breeze, headed by the band of the First Sussex Artillery (under Mr. Devin), and accompanied by the Robert Raikes lifeboat, fully manned, and drawn by four splendid horses—two greys and two bays (lent by Mr. Byerley, coal merchant, of West-street)—marched through the Pavilion grounds, *via* Castle-square, to the Steine. The children there formed around the south enclosure, and the band, together with the members of the Centenary council, a number of other gentlemen, and a galaxy of beauty, took up position inside for the purpose of witnessing the planting of the "Centenary tree." The gaiety which the scene now presented may be better imagined than described. In addition to the numerous ensigns of the schools, and the bright arch of flags upon the lifeboat, Venetian masts, with strings of bunting suspended between, were placed on one side of the enclosure, whilst the light dresses of the children, their glittering medals, and the gay rosettes of the teachers and other officers, all added to the grand effect. Those present in the enclosure included his Worship the Mayor (Alderman Davey, who, it had been arranged, should plant the tree; Mr. Daniel Friend (President of the Brighton Sunday-school Union), Mr. W. Olding (Vice-President), the Revs. Dr. Burns (Nova Scotia) and J. Blomfield, and Baron Hart, Dr. Richardson, Mr. W. L. Payne, Alderman, Lamb, Alderman E. Martin, Alderman Brigden, Councillors Nell, Berry, Bond, Saunders, S. P. Weston, and O. Weston, Messrs. W. Higgs, Pullinger, and Edmonds (Hon. Sec.), Unwin, Dutton, Briant, Rose, Beal, jun., H. Davey, F. Davey, Marriage, jun., Wallis, &c. The proceedings were commenced at two o'clock by the singing of the hymn, "Hail the Children's Festal Day," Mr. Habens conducting from a rostrum erected near the railing, the Artillery band accompanying. The hymn over, M. Friend requested the mayor to plant the evergreen oak, in commemoration of the establishment of Sunday-schools. Amid considerable applause and much congratulation upon the proficiency he displayed in gardening, his worship performed the ceremony. The next feature was the presentation by Mr. Daniel Friend to the Sunday-school Union of a handsome crimson banner, made in Gloucester, and exactly similar in design to that of the Gloucester Union. The procession then reformed, and marched *viâ* Pavilion-parade, Grand-parade, and London-road, to the Preston-park, the use use of which had been kindly granted for the occasion by Mr. V. F. Bennett-Stanford, Esq. The procession was a mile in length, and occupied thirty-five minutes to pass a given point. The lifeboat and the Brighton Boys' Industrial School Band appeared to receive the greatest amount of applause. The youngsters played exceedingly well, and reflected much credit upon themselves, their instructors, and the guardians, under whose fostering care they have been trained. The whole of the children arrived inside the park shortly after three, and were immediately dispersed. In the course of the afternoon an immense number of people visited the park (some, in spite of the vigilance of the police, over the wall), and it is roughly estimated that there were altogether 15,000 present. Various amusements, in the shape of swings, &c, were provided for the little ones, and a lengthy programme of sports was gone through. The tea was provided at half-past four, at the northern end of the park. The preparations for this event had been of a very extensive character. Our readers will form some idea of the magnitude of the preparations when we state that about 400 quartern loaves were cut up, 2cwt. of butter was used, 900 gallons of tea made (at the Preston brewery); and an immense quantity of cake, about a ton, we should fancy, provided. The children left the ground about eight o'clock. The infants, 15,000 in number, had their demonstration in Preston-park on the following day. The *Gazette* says:—"We have no doubt that, by this time, the select committee of clergymen that sat upon the Centenary will be convinced of the egregious mistake they have committed in refusing the friendly overtures of the Nonconformists, and ignoring the Centenary altogether."

THE ANTI-VIVISECTION MOVEMENT

A MEMORIAL has been presented to the Right Hon. W. E. Gladstone, from which we make the following extracts:—The Act 39 and 40 Vic. c. 77, which promised to effect the reconciliation between the claims of science and humanity, has proved so ineffectual that some of the experiments cited as typically cruel before the Royal Commission (notably Dr. Rutherford's) are now repeated under the direct sanction of the law; while three times as many vivisectors were licensed last year as there were men engaged in such pursuits throughout the kingdom in 1875. Such is the state of things in this country, while on the Continent numberless laboratories are in activity, each furnished with an arsenal of costly instruments of torture, and with machines which work incessantly day and night, maintaining artificial respiration in the curarised victims on the vivisection tables.

A glance at the engravings of these instruments in the volumes here submitted to you (Cyon's *Atlas*, Claude Bernard's *Leçons*, and *The English Hand-book*) will suffice to show on how vast a scale vivisection must be carried on to give encouragement to such a branch of manufacture.

As regards the two principal apologies made for vivisection—namely, that the experiments are generally rendered painless by anæsthetics, and that they are performed with a view to the relief of human disease, we cannot trespass on your time to discuss them at length, but will direct your attention to the account given by Dr. Hoggan of the delusive nature of the plea of anæsthetics, and remind you in how small a measure any anæsthetic can cover the long periods of agony involved in such experiments as those of Dr. Lauder Braunton's ninety cats, or Dr. Rutherford's forty dogs (all of which endured many days' of torture), or the cases of the dogs and rabbits baked and stewed to death by Claude Bernard, or the twenty-five dogs covered with turpentine and roasted alive by Professor Wertheim.

In disproof of the plea of utility to mankind (brought forward exclusively by English physiologists, foreigners frankly abjuring it with contempt), we would remind you of the well-known assertions of Sir Wm. Fergusson, of Dr. Syme, and of Sir Charles Bell, that it has been of no use at all, or has led to error as often as to truth; and of Claude Bernard's confession that the hands of the physiologist are still empty of any gifts for suffering humanity. We further beg leave to lay before you the able treatises of Dr. Gimson and Dr. Grysanowski, which discuss in full the alleged discoveries of vivisectors in England and Germany. At the same time that we do this, we protest that, even should a valuable discovery, not otherwise attainable, be at any time reached by vivisection, the morality of the cruel practice would not thereby be established.

But, whatever may hereafter prove to be the benefits derivable from vivisection to human bodies, we are satisfied that the practice cannot be other than detrimental to the minds and hearts of men. . . .

The history of the existing Act has shown that it is futile to attempt to separate the use of vivisection (if lawful use it have) from abuse. Between sanctioning its atrocities and stopping the practice altogether, there is no middle course. Introduce then, we beseech you, into Parliament (or suffer us, with your powerful support, to introduce) a Bill totally prohibiting vivisection. Thus you will, at one and the same moment, save numberless animals from pangs which add no small item to the sum of misery on earth, and men from acquiring that hardness of heart and deadness of conscience for which the most brilliant discovery of physiology would be a poor compensation.

Among the signatures to the memorial are those of the Earl of Shaftesbury, K.G., his Grace the Primate of Ireland, Earl of Haddington, Earl of Ashburnham, Earl of Darnley, Earl of Caithness, Right Rev. Bishop of Winchester, Right Rev. Bishop of Bath and Wells, Right Rev. Bishop of Oxford, Right Rev. Bishop of Derry, Lord Clifford of Cudleigh, Lord Colville of Culross, Lord Kinniard, Lord Talbot de Malahide, the Lord de l'Isle and Dudley, Lord Leigh, Lord Coleridge (Chief Justice of Common Pleas), Sir Fitzroy Kelly (Lord Chief Baron), Right Hon. Sir R. Phillimore, D.C.L. (Judge of H.M. High Court of Justice), Hon. Evelyn Ashley, M.P., Arthur Arnold, M.P., Jacob Bright, M.P., Theodore Fry, M.P., Samuel Morley, M.P., P. Stuart Macliver, M.P., Right Hon. James Stansfeld, M.P., Baron de Ferrières, M.P., his Eminence Cardinal Manning, his Imperial Highness Prince L. Lucien Bonaparte, Right Rev. Bishop of Nottingham, Very Rev. Dean of Carlisle, Rev. C. H. Spurgeon, Rev. Dr. Adler (Chief Rabbi), Alfred Tennyson (Poet Laureate), Robert Browning, John Ruskin, Eubulus Williams, M.D., &c., &c.

THE WESLEYAN CONFERENCE.

OBITUARIES.

On Wednesday afternoon the Conference was occupied with the question, What ministers have died during the year? The list included the names of many greatly honoured and beloved men, and foremost among these were [the two ex-presidents, the Rev John Rattenbury, eminent as preacher and evangelist, and to be remembered also for his successful effort to increase the comfort of worn-out ministers and ministers' widows; and Rev. John Bedford, a preacher of great power, a wise legislator, and the faithful and able administrator of the Chapel Fund. Suitable tribute was paid to the memory of these and other excellent men, and a brief biographical record of each was approved for insertion in the minutes.

MINISTERIAL CHARACTER.

The examination into ministerial character, fidelity in the administration of discipline, and doctrinal orthodoxy was begun, and was continued on the following morning. The names of all the ministers in Great Britain and on the mission-field were called over, and certain charges brought against some were remitted for examination to committees, who will subsequently report to Conference. Happily the charges of a grave nature were few, and there was none of unfaithfulness in doctrine. One young minister who had resigned was said to have done so on account of divergence in belief from the connexional standards. During the consideration of this subject, Dr. Osborn took occasion to enter a strong protest against the introduction, under any circumstances, of party politics into official Methodist meetings. He earnestly deprecated the use of Methodist premises for election purposes, or the placing of any Methodist preacher's name on the Election Committee of any Parliamentary candidate. He believed the introduction of party politics among them would imperil the very existence of Methodism.

WESLEY COLLEGE, SHEFFIELD.

The Rev. W. Jessop, who for eight years has sustained the office of governor and chaplain of Wesley College, Sheffield, asked to return to circuit work, and at the request of the directors the Conference appointed the Rev. W. H. Dallinger, F.R.S., his successor. In addition to other duties it is said that Mr. Dallinger will act as lecturer on science.

RETIREMENT OF THE REV. F. J. JOBSON, D.D.

On the Conference proceeding to the question, "Who become supernumeraries?" the Rev. Dr. Jobson rose and asked that he might be allowed to retire from full ministerial work. He had been engaged in that work now for forty-six years, and sickness and feebleness made him feel he could no longer sustain public office. He had loved the Methodist brotherhood, and he hoped, if the Lord spared him, that he might yet be permitted to preach the Gospel in some village chapel. Dr. Osborn, in an address of much emotion, referred to the great and varied services rendered by Dr. Jobson to Wesleyan Methodism. He had been a munificent benefactor to the Connexion, an able administrator, and a powerful and successful preacher. He had sustained the office of book-steward to the Conference for thirteen years; also that of treasurer both of the Education Fund and of the Wesleyan Missionary Society. At the request of the Conference, he had on one occasion visited America, and on another the Antipodes, and in both cases had rendered the greatest possible service to Methodism. He was sure Dr. Jobson had the gratitude, love, and sympathy of all his brethren. He moved that a resolution to this effect be published in the minutes of the Conference. This was seconded by Dr. Punshon, supported by Dr. Applebe, and carried by a unanimous vote, all the ministers standing while the President, in happily chosen words, conveyed the resolution to Dr. Jobson.

RETIREMENT OF REV. S. COLEY.

The Rev. S. Coley, for seven years theological tutor at the Headingley College, was also obliged, by failure of health, to retire. Dr. Rigg referred to Mr. Coley's great ability, usefulness, and popularity as a preacher, and to his eminent services as theological tutor, and proposed a resolution expressing the high regard of the Conference for Mr. Coley, and their deep sympathy in his affliction. Permission was also granted to twenty-seven other ministers to become supernumeraries. Amongst these were the Revs. Thomas Llewellyn, Wm. Davison, and Levi Waterhouse, with reference to whom special resolutions were read.

READMISSION TO THE MINISTRY

The Rev. Robert Eardley, B.A., who three years ago resigned his connection with the Conference, applied to be readmitted. His request was granted, and it was resolved that Mr. Eardley should have the same status as at the time of his leaving.

CANDIDATES FOR THE MINISTRY.

On Friday morning, the names of eighty-eight candidates for the ministry were presented. Each had been recommended to the Conference by the Quarterly Meeting of his circuit, and by the May District Meeting. The list was carefully scrutinised, and ultimately fifty-four of the candidates were received. Most of these young men will enter the Theological Institution before receiving ministerial appointments. Several candidates were also received on various mission districts.

MISSIONARY REPRESENTATIVES.

The following missionaries, temporarily in England, were elected members of the Conference during its representative sessions:—Revs. J. C. Barratt (of Germany), Richard Fletcher (of Honduras), Matthew Godman (of Sierra Leone), Richard Ridgill (of Cape Town), John Sargent (Jamaica), and John Brown (of North Ceylon).

ALTERATIONS IN CIRCUITS.

Various proposals as to alterations in circuits were decided upon, including the following:—Brixton-hill to be divided, Sydenham to be the head of the new circuit; Bristol (King-street) to be divided into three circuits—King-street, Portland, and Wesley—and to have two additional ministers; Lincoln, Stafford, and Bradford (Shipley) each to be divided. From several circuits a minister was withdrawn, and to others an additional minister was granted. It was also agreed to appoint two new district missionaries—one to the First London District, the other to the Devonport District. An obituary was read of the Rev. Ralph Stott, who has died recently in Natal, after fifty-one years of very successful labour in Ceylon, England, and South Africa.

A THIRD LONDON DISTRICT.

On Saturday morning the Rev. Dr. Rigg brought forward a minute of the Second London District Meeting, recommending that the two metropolitan districts be divided into three. Until 1866 there had been but one London district. This in that year contained 23,491 members. Since the division into two districts the membership had risen to 31,646. The proposal now brought forward for a further division would give to the First London District 72 ministers, 15 supernumeraries, and 12,000 members; to the Second London District 67 ministers, 15 supernumeraries, and 10,511 members; and to the third district 51 ministers, 17 supernumeraries, and 8,227 members. The third district would thus be smaller than the other two, but it would have fewer stations occupied by one minister only, and fewer dependent circuits. Dr. Rigg strongly pleaded that division was needful in order to lessen the burden of labour and responsibility on the chairman of the Second London District. After much discussion, a resolution was passed, on the motion of the Rev. John Baker, M.A., to the following effect: "That the Conference, recognising the necessity of rearranging the London districts, directs that the Financial District Meeting of each of the two districts shall appoint six ministers and six laymen, who together shall form a committee to consider this subject and to report upon it to the May District Meetings and to the Conference of 1881; and that the plan already approved by the Second London District Meeting shall be submitted to this committee."

The whole of Monday was devoted to committees, and there was consequently no session of the Conference.

CANDIDATES FOR THE MINISTRY.

In the evening the candidates for ordination were publicly examined. For this purpose a service was held at Liverpool-road Chapel, conducted by the President of the Conference and the Rev. Dr. Williams. A similar service was also held at Hinde-street Chapel.

ELECTION OF PROFESSORS OF THEOLOGY.

The most important duty of Tuesday morning, and that which occasioned the greatest interest and excitement yet shown in Conference, was the election of ministers as tutors in theology. By a remarkable coincidence, three such elections had to be made. The Rev. S. Coley, professor of theology at Headingley, is compelled to retire by serious illness, and it is necessary that his successor enter on his duties without delay. Dr. Osborn, of Richmond, at the beginning of the Conference, asked permission to retire a year hence, and meanwhile to obtain the assistance of his son, the Rev. G. R. Osborn. It thus became necessary to designate his successor for next year. A tutor in theology was also to be designated for appointment next year to the new college at Birmingham. In each case the committee of the Theological Institution placed three names before the Conference, as follows:—Headingley College, Leeds—Revs. J. Shaw Banks, George W. Olver, B.A., Frederick W. Macdonald. Birmingham—F. W. Macdonald, George W. Olver, B.A., Alfred G. French, B.A. Richmond—John R. Gregory, J. Shaw Banks, George W. Olver, B.A. On these names being read, the Rev. W. L. Watkinson asked whether the Rev. G. W. Olver, B.A., still held the views propounded in the Fernley Lecture, which he delivered two years ago, and, if so, whether the committee, in nominating Mr. Olver, had taken this into consideration. The Rev. Dr. Rigg replied that the committee had no information, and had no right to institute such inquiries. Mr. Watkinson thought if the committee had not taken into consideration the views expressed in the lecture, and which he characterised as theological eccentricities, the Conference was bound to do so. The views, if not anti-scriptural, were, he believed, extra-scriptural, and such opinions in a theological teacher were sometimes scarcely less dangerous than distinct heresy. The Conference had not many years ago dismissed an excellent minister for deviations from orthodox soundness not more serious than those in which Mr. Olver had indulged, and would it now reward him with high honour? He trusted not. For his own part, he could not have left the Conference with a clear conscience if he had not raised his voice against such an appointment. In reply to a question by the Rev. J. V. B. Shrewsbury, it was stated by Dr. Rigg that Mr. Olver's orthodoxy had not been impeached either at the Conference or at the district meeting. The Rev. H. W. Holland thought it was necessary to apply a stricter rule in judging the opinions of a minister proposed for the theological chair, than those of one remaining in a private position. His own confidence, he confessed, had been shaken. Similar views were expressed by the Rev. H. M. Harvard and others. Dr. Pope thought Mr. Olver might scatter objections by a few words, which he hoped he would now speak. The Rev. G. W. Olver was glad the conversation had arisen. No one had yet pointed out to him any deviation in his lecture from the truth. As to the state of the human body after the day of doom, he had made no positive assertion or denial. He believed the question was unanswered in Scripture. That was all. With reference to the spiritual condition of the wicked after the day of doom, he was compelled to believe it would be one of hopeless, conscious, eternal misery. He should be content whatever might prove the result of the vote. The Rev. W. O. Simpson, speaking with reference to the Theological Chair at the Missionary College at Richmond, expressed the view that if possible it should be occupied by one who would view theology in the light of missionary experience. They had among them a minister who was eminently qualified to do this, and in whom he believed the Conference placed the fullest confidence—he begged to nominate the Rev. E. E. Jenkins President of the Conference. To this there was immediately a general cry of assent, but Mr. Jenkins, while acknowledging his sense of the honour done him, expressed his conviction that he could better serve the missionary cause in the position he now holds, and was obliged therefore respectfully to decline being put in nomination.

THE RESULT OF THE VOTE.

Subsequently additional nominations were made for the several chairs by individual ministers, and the ballot was then taken, with the following result:—Headingley College, Leeds—A. J. French, B.A., 4; J. R. Gregory, 3; F. W. Macdonald, 75; M. Randles, 101; G. W. Olver, 151; J. S. Banks, 276. Richmond—J. R. Gregory, 29; A. J. French, 34; J. A. Bush, 71; F. W. Macdonald, 87; G. W. Olver, 125; M. Randles, 147. Birmingham—J. R. Gregory, 19; H. W. Holland, 38; A. J. French, 48; J. A. Beet, 58; G. W. Olver, 81; F. W. Macdonald, 138. The Revs. J. S. Banks and F. W. Macdonald, in fitting terms, accepted the appointments; the Rev. M. Randles asked a few hours for consideration. Dr. Osborn subsequently stated that he had been led to feel he must beg the Conference to allow his own retirement at once, and suggested that Mr. Banks, being a missionary, should be transferred to the missionary college at Richmond. On the proposal of the Secretary, the question was allowed to stand over till the next morning.

ELECTION OF HOUSE GOVERNOR.

The Conference then designated the Rev. John Hartley to the governorship of the Birmingham College for next year. There were in this case also several other ministers put in nomination. The result of the voting was as follows:—J. L. Albrighton, 46; W. J. Ratcliffe, 53; J. Bush, 68; W. J. Tweddle, 107; John Hartley, 126.

BOOKROOM AFFAIRS.

The accounts of the Bookroom were then presented. It appeared, *inter alia*, that the *Methodist Magazine*, under the ex-President's editorship, has been very successful, and that the demand for Dr. Pope's Theology was large. Thanks were given to the book stewards and to the editor, and Dr. Jobson asked to be relieved of duty and responsibility for the Bookroom.

CANDIDATES FOR ORDINATION.

The examination in theology of the candidates for ordination was then held before the Conference. At the President's request, it was conducted by Rev. Dr. Pope. There was no case of difficulty, and the fifty-four candidates were all heartily accepted.

In the evening a service was held in the Westminster Chapel for the recognition of missionaries recently returned from the mission-field. The chair was occupied by the President, and more than twenty missionaries were present. Several addressed the meeting on the work in Spain, South Africa, West Africa, China, and Ceylon.

THE Corporation of the Trinity House gave their anniversary entertainment on Saturday evening, Admiral Sir Richard Collinson, the deputy-master, presiding. Among the speakers were Sir Stafford Northcote, the Earl of Northbrook, Mr. Childers, M.P., Mr. Brassey, M.P., the Lord Chief Justice, the Lord Chancellor, the Earl of Kimberley, Sir J. A. Macdonald (Prime Minister of Canada), Mr. Milson Gibson, Admiral Sir Alexander Milne, and the American Minister.

UNITED METHODIST FREE CHURCHES.

CONSTITUTING THE ASSEMBLY.

AMIDST a drizzling and chilling rain on Tuesday morning the representatives appointed to form this year's annual Assembly wended their way to the Park Chapel, Leeds. The dampness and cold outside, by force of contrast perhaps, lent warmth to the devotions with which the Assembly was opened, and which were of great earnestness and fervour. The Conference is constituted by reading the names of the representatives and the signatures of the certificates of their appointment. After the undisputed names are passed unchallenged, any controverted cases are decided by the vote of those who have been already admitted. The only such case this year was that of Mr. Fulwood, who claimed to sit for Brisbane, Queensland, by which circuit he had been appointed. But as the Australian Churches have only the power of appointing one representative through their District Meeting, and as Mr. Fulwood had not been so appointed, his claim was not admitted, though by a special resolution he was permitted a seat, but without a vote, in the Assembly.

ELECTION OF PRESIDENT.

The House, as it is technically called, being now constituted, the nominations for the presidential chair were made. The Revs. W. M. Hunter and the Rev. Arthur Hands were nominated, as were also Mr. Ald. Green, J.P., Mr. T. Biddington, and the Rev. R. Abercrombie, M.A. The three last-named having declined to go to the vote, the result of the final ballot gave 102 votes for the Rev. W. M. Hunter and 100 votes for the Rev. Arthur Hands. The retiring president, the Rev. T. W. Townend, welcomed his successor in a few well-chosen sentences, and Mr. Hunter proceeded to deliver a brief address. It should be noted, that as in a freely-chosen Conference like that of the Free Methodists no member can know with certainty beforehand that he will be elected president, the chief address from the chair is given at the close instead of the beginning of the year of office.

THE PRESIDENT'S INAUGURAL ADDRESS.

After thanking the ex-president for his greeting and kindly introductory remarks, Mr. Hunter, addressing the representatives as fathers and brethren, said that he felt somewhat surprised at the duties which devolved upon him that day. They had come there as the freely-chosen representatives of circuits, and not as the nominees of a circuit minister. They came there believing that all of them were brethren, and One only was their Master, even Christ. They had no belief in State pay or State patronage, but were, if not the most Radical, one of the most Radical of the Free Churches. And they were there to embody the principle of liberty and Christianity, and their Assembly was an exemplification that Christianity and freedom were not inimical.

Mr. Hunter's election is remarkable from the fact that he has ascended to the chair at a bound, without passing upwards by the usual stepping-stone of the secretariat.

THE SECRETARIAL AND OTHER ELECTIONS.

Much waste of time was occasioned by the great number of speeches that were made in making nominations for the post of Connexional Secretary, owing to the ministers nominated declining the office. Eventually the voting lay between the Rev. John Myers, the Rev. E. Askew, and the Rev. E. D. Green. In the second ballot Mr. Myers and Mr. Askew polled 98 votes each, but in the final voting Mr. Askew was elected by 100 votes, Mr. J. Myers receiving 85. The Rev. A. Hands was unanimously elected corresponding secretary, and H. T. Mawson, Esq., was re-elected Connexional treasurer. Mr. Mawson announced that this re-election would complete his tenth year of office, and intimated that at its close he should retire from the position. The Revs. E. J. Travis, T. Sherwood, H. T. Chapman, and Mr. C. J. Schofield were elected sub-secretaries.

The Assembly tea-meeting was a crowded gathering, held on Tuesday evening in the large chapel, Lady-lane. The President occupied the chair, and the meeting was addressed by the Rev. S. Beavan on "The True Work of our Churches;" the Rev. E. Askew on "Public Worship: its Weakness and its Power;" by Thomas Snape, Esq., of Liverpool, on "The Moral Tone and Tendency of the Age;" and by the Rev. J. S. Withington on "The Ministry for the Times."

THE news from South Africa is still rather disquieting. The Cape Minister in the House of Assembly, on Saturday, stated that Colonel Griffiths reports from Basutoland that the native refugees are gathering at the Residency at Maseru, from the disturbed part of the Berea district; that some Basutos attacked the Fingoes, who had previously surrendered their arms, but who had their guns returned on license; that the Fingoes defended themselves as long as possible, two of their men being killed. Eight rebels were also killed. Mr. Barkly, who is at Mafetine, has had an interview with Lethorodi's counsellors, and warned that chief of the consequences of his disobedience to the Government. Caffreland and Pondoland are tranquil.

EPITOME OF NEWS.

DOMESTIC.

THE Court remains at Osborne. The Empress Eugenie, who arrived at Plymouth on Tuesday from the Cape, was met by Princess Beatrice in the *Alberta*, and accompanied as far as Osborne. The Empress proceeded in the *Trojan* to Southampton, from whence she took the railway to Chiselhurst.

The Queen will hold a Council at Osborne on Saturday, the 31st inst.

It is announced that the site selected for the memorial to the late Prince Louis Napoleon in St. George's Chapel, Windsor, is the space between the pillars of the nave in the south aisle, near the monument to Her Majesty's father, the Duke of Kent.

The Prince and Princess of Wales, the Prince and Princess Christian, the Duke and Duchess of Teck, and the Duke of Cambridge were present at the Bachelors' Ball given at Kensington House on Thursday evening. In addition to the members of the Royal Family, about 1,500 guests, including the *corps diplomatique* and many of the most distinguished members of society, were present. The entertainment is stated to have been one of the most successful witnessed within recent years. The grounds, with Chinese lanterns festooned among the trees and lighted gondolas moving on the lakes, offered a beautiful spectacle. The front of the house and the interior were lighted up with gas, the top of the house with electric light, and the terrace with lime light. Rockets were sent up, magnesium balloons ascended, and there was a grand set-piece. Supper was spread in rooms looking on to the terrace. The same mansion was utilised on Saturday for a grand and fashionable bazaar on behalf of the fund for the widows and orphans of the crew of the *Atalanta*.

The Duchess of Edinburgh and children are expected at the Duke's residence at Coburg, in the course of the week, from St. Petersburg. The Duke of Edinburgh is expected to join the Duchess and children towards the end of next month.

It is now hoped that the prorogation may take place not later than the 21st of August; but, of course, this depends on the House continuing in its present temper and capacity for work.

The second reading of the Hares and Rabbit Bills has been fixed for this evening.

Sir George Young has been appointed Secretary to the Royal Commission on the Irish Land Act. The Commission will hold its first meeting in Dublin on the 7th of August.

Sir Harcourt Johnstone, on being raised to the peerage, will, it is understood, take the title of Baron Hackness, of Hackness Hall, near Scarborough.

It is stated that the Earl of Aberdeen will succeed the late Earl of Kintore as Lord-Lieutenant of Aberdeenshire.

Lord Derby is to be chairman of the Royal Commission of Inquiry into the management of the City livery companies, and the other members include—the Duke of Bedford, Viscount Sherbooke, Lord Coleridge, Sir R. A. Cross, M.P., Sir N. M. de Rothschild, M.P., Sir S. H. Waterlow, M.P., Mr. Alderman Cotton, M.P., Mr. Albert Pell, M.P., Mr. Walter H. James, M.P., Mr. Firth, M.P., and Mr. Burt, M.P.

Among the members of the Government who have accepted the invitation of the Lord Mayor of London to dine at the Mansion House on Saturday week, are Mr. Gladstone, the Lord Chancellor, Earl Spencer, Lord Northbrook, Sir William Harcourt, the Earl of Kimberley, Lord Hartington, Mr. Forster, Mr. Dodson, Mr. Chamberlain, the Duke of Westminster, the Lord Chamberlain, Mr. Adam, Mr. Fawcett, Sir Henry James, and the Solicitor-General.

Lord Justice Baggallay opened Flintshire Assizes at Mold, on Friday, but there was no business to be transacted—no prisoners and no civil causes. His lordship congratulated the Grand Jury upon the immunity from crime enjoyed by the county. In all the Welsh assize towns he had found the business to be very light, but it had been left for Flintshire to give him nothing to do.

The members of the Sunday Society visited the Grosvenor Gallery and the Exhibition of the Society of British Artists on Sunday. This was the first time the latter exhibition has been opened on Sunday. The number of visitors to the gallery in Suffolk-street during the afternoon was 531, and during the evening the Grosvenor Gallery was visited by 840.

At Friday's meeting of the Metropolitan Board of Works it was resolved to deepen the foundations of Waterloo-bridge, at an estimated cost of £40,000; to deepen the channel and enlarge the span of Vauxhall-bridge, at an estimated cost of £45,000; to rebuild Battersea-bridge, at an estimated expenditure of £250,000; to repair Wandsworth-bridge, at £5,000; to rebuild Putney-bridge and improve the approaches, at £300,000; and to reconstruct Deptford Creek-bridge, at £20,000. Some of these works will require Parliamentary powers.

A banquet was held in St. James's Hall, on Friday night, under the auspices of the National Union of Conservative Associations. About two hundred guests were present, under the presidency of Earl Percy, M.P. In responding to the toast of the House of Lords, Lord Colchester regretted that the Upper House could not at present work in harmony with the other branch of Legislature as in the former Parliament, and their endeavours would have to be directed towards mitigating as far as possible the evils of mischievous legislation which was likely to be sent up by the House of Commons as at present constituted. Mr. E. Clarke, in responding for the House of Commons, compared the Conservative party previous to 1868 with its present position, and said he thought the cause of Conservatism was now more hopeful, because in 1868 they had, at all events, a definite and avowed policy to contend against, whereas the policy of Liberals at present was one of abnegation.

Lord John Manners presided at a demonstration of Conservatives held at the Alexandra Palace, on Saturday, to celebrate the return to Parliament of Lord George Hamilton and Mr. Octavius Coope for the county of Middlesex. The chairman, in proposing the health of the two members, criticised the measures of the Government, and asserted that Ministers had brought themselves into a state of muddle and confusion, and said there were signs that the country began to regret its decision at the General Election. Lord George Hamilton, in replying, criticised the Government policy in the same spirit. Mr. Coope also spoke.

It has been ascertained that 302 women and children have been deprived of their means of livelihood by the Risca catastrophe. At a meeting held at Newport, Mon., in aid of the relief fund, the Mayor (Mr. Russell Evans) stated that at least £20,000 would be needed to provide for the sufferers by the calamity.

Another fatal steam launch accident has occurred upon the Thames. Mr. Desvignes, the well-known torpedo-boat builder, was returning from Kingston Regatta, on Saturday night, and on rounding Docket Point, below Chertsey-bridge, his launch came into collision with a pleasure-boat, which it cut in two, drowning four of the occupants.

The Select Committee on Merchant Shipping have agreed to their report. The draft submitted by the Chairman was, after some discussion, adopted by a majority. The Committee declare themselves unable to recommend the adoption of Mr. Plimsoll's Grain Cargoes Bill; but with a view to the greater security to life and property, they suggest that measures found to be necessary for this end, and already adopted voluntarily by the majority of shipowners, should be made compulsory. The principal recommendation is that in any inquiry or legal proceedings in which the stowage of cargo is in question, the burden should be on the shipowner of proving that he used the necessary precautions to prevent grain or seed from slipping during the voyage. This condition was strongly objected to by Mr. Corry, and it was only carried by the casting vote of the Chairman. The regulations apply to Atlantic and Mediterranean trade only, Baltic and North Sea excepted.

A sturgeon weighing 200lb. was taken, last Wednesday, in the Rhine, near Urdenach. It took four men to secure the monster.

The American dory boat, *Little Western*, which, with its crew of two men, left Glocester, United States, on June 12, for England, was sighted off Scilly yesterday morning, going east. A fresh breeze from the north-west was blowing, and it is presumed she has proceeded up the English Channel.

A Select Committee of the House of Commons has passed the Bill for the construction of a railway under the Mersey, which will be available for all kinds of traffic between Liverpool and Birkenhead. The total length will be one mile six furlongs six and a half chains, and the cost is estimated at £500,000.

A meeting of the Middlesex Liberal Association was held on Friday, at which a revision of the rules recommended by the Election Committee was unanimously agreed to, and Mr. Samuel Morley, M.P., was elected president of the association.

A return has been issued to an order of Parliament of the total number of ejectments executed in Ireland for non-payment of rent from the 1st of January to the 30th of June, 1880, compiled from returns made by the sheriffs. From this it appears that the total number of writs executed was 1,696, of which 417 were in Leinster, 495 in Munster, 552 in Ulster, and 232 in Connaught.

On Monday, Mr. Dodson, the President of the Local Government Board, was waited upon by a deputation from the British Medical Association in opposition to the Vaccination Acts Amendment Bill. Mr. Dodson said he wished, first of all, to remove any supposition that he, in bringing this measure forward, was influenced by any personal feeling in the matter. He believed in vaccination, and only a few years ago he and his family had been revaccinated. It had been stated that it was a monstrous proposition that people should be allowed to escape from obedience to the law by a money payment. But this was the law as it now stood. Any one could "escape from the law" by money payment in the shape of fines, and the anti-vaccinators, instead of going to prison, escape the law by paying money. He assured the deputation that the question should receive the most careful consideration from himself and his colleagues.

An appeal was heard in the House of Lords on Friday on behalf of the council of the Pharmaceutical Society of Great Britain from a decision of the Court of Appeal in an action brought against the London and Provincial Supply Association for, as alleged, selling drugs in contravention of the provisions of the Pharmacy Act. The Pharmaceutical Society, alleging that, according to the Act, none but a properly qualified chemist could open a shop for the sale of drugs, instituted proceedings in the Bloomsbury County Court against the company, who had established a chemist's department in their store for the sale of drugs by a properly-qualified assistant. The judge decided in favour of the Stores. The case was taken to the Queen's Bench, which reversed the judgment. The Association then appealed to the Lords Justices, who reversed the decision of the Queen's Bench. It was now the second turn of the Pharmaceutical Society to appeal, and the House of Lords on Friday gave judgment against them, holding that as the person who actually sold the drugs was registered and qualified, the object of the Act was attained.

FOREIGN.

The Mayor of Cherbourg has been officially informed of President Grèvy's intended visit to that town for a naval review. He will be accompanied by M. Léon Say, the President of the Senate, and M. Gambetta, the President of the Chamber of Deputies.

A Paris telegram states that the Jesuit schools break up for the holidays at the end of this month, and it is understood that when the police present themselves on the 30th of August, at the expiration of the two months, extra grace allowed these establishments, they will find no Jesuits to disperse. It by no means follows, however, says the correspondent of the *Times*, that the schools are to be abandoned, for new pupils are being entered for the October term, but in the interim they will have nominally or really changed hands. They will still be the property of ecclesiastics; they will be conducted in the same spirit, and some, at least, of the teachers will be the same, but the schools will be the property of secular priests or of one of the recognised orders.

The Brussels correspondent of the *Times* writes:—Belginm and freedom have made up their minds to keep their golden wedding and call upon their neighbours to come and witness the happiness of which the first half century of their blessed union has been productive. The festivities with which guests from all foreign lands are to be treated are to be prolonged throughout this month, the whole of August, and part of September. The capital, and after it all the principal cities of the State—Namur, Ghent, and Antwerp—will become by turns the theatre of "festivities, solemnities, and congresses," with exhibitions, horse races, boat races, shooting matches, athletic sports, concerts, military fêtes, cavalcades, illuminations, fireworks, flower shows, &c., besides a great national exhibition of industry, horticulture, agriculture, and ancient art manufacture, already open at Brussels, and which will not close before the 15th of October. It is now believed that, in order to avoid unpleasantness during the fêtes, the Chamber will adjourn the discussion on the rupture with the Papal See till the ordinary session, which commences in November.

Prince Bismarck has gone to Kissengen, and the Emperor William is at Gastein, where the Kaiser will shortly meet him.

The Great Council of the canton of Schwytz, in voting the restoration of capital punishment, has decided that executions shall be public. Capital punishment has now been restored in four cantons — Unterwalden, Appenzell, Uri, and Schwytz.

A Berne telegram states that a small steamer capsized on Sunday night during a storm on Lake Bienne. There were seventeen persons on board, of whom only one was saved.

The Madrid correspondent of the *Daily News* says that Senor Canovas is understood to have overruled the objections raised by the Austrian physician attending on Queen Christina, against the disadvantages of the return of the Court to Madrid in the terrible heat of August. The State apartments in the Palace of Madrid are being sumptuously prepared for the Queen's confinement, which is expected to take place about the end of August.

It is stated that Princess Zorka, daughter of Prince Nicholas of Montenegro, will, in conformity with the wish of the Czar, be betrothed to Prince Alexander of Bulgaria.

A fifth Belgian expedition to Central Africa for reinforcing Mr. Stanley's establishment at the Congo is being prepared. It consists of three officers of the Belgian army, and will embark at Liverpool on the 10th of August.

The negotiations for the temporary entry of German officers into the Turkish army are still in progress.

The Russian Ambassador at Constantinople has demanded the execution of Wali Mahomed, the assassin of Colonel Commeraoff.

A semi-official contradiction has been published in St. Petersburg of the report that in consequence of the bad harvest the Russian Government would prohibit the export of corn. It is also announced that the statements respecting the failure of the crops have been much exaggerated.

Telegrams from Naples state that Mount Vesuvius was in a state of eruption on Sunday. Several new fissures have opened, sending lava streams eastward. A *Daily News* telegram says that on the same day Naples was alarmed by a sharp shock of earthquake, preceded by lighter shocks at regular intervals. The principal shock was undulatory from east to west, lasting five minutes, and was sufficiently strong to awake all the inhabitants of Portici. The greatest consternation, it is added, prevailed among the population.

It is rumoured in Rome that the Pope contemplates re-convoking the Œcumenical Council, which, even after the proclamation of Papal Infallibility in 1879, was simply prorogued, not dissolved. The object of this Convocation would be, it is said, to discuss the relations between Church and State.

According to a Berlin correspondent, a report has obtained currency at Teheran that England has proposed to Persia to purchase the coast line of the Persian Gulf, with the havans of Bendir Bushir and Bendir Abbas, and the inland country as far as Fort Kutur on the frontier of Beloochistan, for about £560,000. The story is probably a canard.

The first part of the Indian Famine Report has at last been published. The Commissioners are not unanimous in the conclusions at which they have arrived, but the facts admitted justify the grave statements that have been made from time to time with regard to this famine. "Upwards of five millions of human beings, more in number than the population of Ireland, perished in that miserable time," and this "from want of timely preparation to meet a calamity which, though irregular at its arrival, is periodical and inevitable." This is a terrible indictment against the late Viceroy and his advisers.

An official despatch from Manilla, dated the 21st inst., announces that another earthquake has been felt there. The shock lasted fifty-five seconds, and not a single public edifice was spared. The Guadaloupe convent, which has lasted three centuries, was destroyed. No lives were lost. The inhabitants (the telegram says) are encamped outside the town.

The Empress Eugenie landed at St. Helena on the 12th inst., and visited the historic mansion at Longwood, where Napoleon expired.

Mr. George Bancroft hopes to complete in October his "History of the United States," begun in 1825. Mr. Bancroft lives in Washington, and, though eighty years of age, might easily pass for a man of sixty.

Messrs. Macmillan and Co. have in the press a volume entitled, "The Aryan Village, Past and Present, in Bengal and Ceylon," by Sir John B. Phear, formerly Chief Justice of Ceylon, and one of the judges of the High Court of Judicature in Calcutta.

The Council of Melbourne University have decided to admit ladies as students, except as regards the classes for medicine. Three ladies have already enrolled themselves as students, and at the matriculation examinations in December no fewer than 140 females went up.

Under the title of "The Might of Right," Miss E. E. Brown has compiled for American readers a selection from the ethical writings of Mr. W. E. Gladstone. These extracts relate to Christianity, Belief, Worship, and Religion; Truth, Conscience, Duty, Charity, and Justice; Progress, True Greatness, Humanity, Liberty, and Patriotism; Education, Authorship, History, Knowledge, Literature, Poetry, and Beauty; Government, Revolution, and War.

The old question of the extent of Shakespeare's learning and of his indebtedness to the ancients, has been made the subject of a lengthy and laborious work, extending to more than a thousand pages, by M. Paul Stapfer. He has entitled his work, "Shakspere et l'Antiquité."

THE LATE REV. S. B. BERGNE.

THE funeral of the late Rev. Samuel B. Bergne, for twenty-six years secretary of the British and Foreign Bible Society, took place at Norwood Cemetery on Saturday last, the 24th inst. The deceased, who had long been in failing health, had passed away peacefully, and without pain, on the Monday previous. By his wish, the service was conducted by two of his oldest friends—the Rev. Joshua C. Harrison and the Rev. Dr. Stoughton. The latter, in a short address, delivered at the Cemetery Chapel, spoke of fifty-two years' acquaintance with M. Bergne, beginning with student age and extending through the time of his pastorate at Lincoln and then at the Poultry Chapel, London, to his long and eminent career as secretary of the Bible Society. The funeral was attended by Lord Shaftesbury (president of the society), by Joseph Hoare, Esq. (its treasurer), by John Kemp Welch, Esq., George F. White, Esq., Dr. Wood, and many other members of the committee; while all Mr. Bergne's colleagues at the Bible House were present to express their esteem and affection. The London Missionary Society was represented by the Rev. Dr. Moffat, the Rev. E. H. Jones, and S. R. Scott, Esq.; the Evangelical Continental Society by the Rev. R. S. Ashton. The funeral sermon will be preached at Streathamhill Congregational Church next Sunday morning (1st August), by the Rev. Dr. Stoughton.

GLEANINGS.

THE St. Louis *Globe* speaks of a certain long-winded Missouri orator as a man who has a "sleeping car attached to his train of thought."

MAKING LIGHT OF IT.—Two Irishmen on a sultry night took refuge under the bedclothes from a party of mosquitoes. At last one of them, gasping from heat, ventured to peep beyond the bulwarks, and espied a firefly which had strayed into the room. Arousing his companion with a punch, he said, "Fergus, Fergus, it's no use; ye may as well come out. Here's one of the craythurs searching for us wid a lantern!"

A REBUKE.—Dr. Crosby, a leading American divine, in a recent address, declared his belief that fifty generations will not do away with race prejudices, and that it is simply impossible for the coloured man in the United States to be a man as he ought to be. However educated and refined the negro may be, society will continue to put him in the kitchen. Upon this the negro editor of the *Christian Recorder* very neatly remarks:—"We can only say that the man who has no more faith in the power of the Gospel than is here evinced should stop preaching."

GOOD, IF TRUE.—The following (says the *World*) is a true story:—Some time ago one of our ironclads put into Vigo, and duly saluted the fort. No return salute was, however, fired, and all on board were discussing this breach of etiquette, when a boat was seen approaching the ship bearing an officer in a gorgeous uniform. On reaching the deck he explained the object of his mission, which was to request the loan of a little powder to return the salute, as they were, unfortunately, out of it on shore.

The people of Sheffield appear to be going wild over the reported cures effected by a travelling doctress, who professes to be the daughter of an Italian physician, and who is accompanied by a Yankee interpreter. The local Press report her doings at great length, and the *furore* was so great that a crowd of twenty thousand assembled around her van on Friday. Amongst the persons who appeared on the van were two men who reported themselves cured of paralysis by "the female wonder-worker."

Lord John Manners on Saturday last, at the Middlesex Conservative demonstration, in describing the present Session, parodied the nursery-rhyme thus:—

> "What is this Session made of?
> Bradlaugh and blunder,
> Thunder and plunder—
> That's what this Session's made of."

This (says the *Echo*) scarcely reflects credit on the author of the well-known lines—

> "Let wealth and learning, law, and commerce die,
> But leave us still our old nobility."

THE "ANGELIC BELIEVERS."—A very disagreeable affair recently occurred in New Hampshire, and has created an exceedingly painful sensation there. The Rev. Mr. White is the minister of a sect known as the "Angelic Believers," and preaches every Sunday to his congregation in the village of Passamawhachburch, New Hampshire. The Angelic Believers hold to the opinion that enough attention has not been paid to angels, who, if properly treated, would pay occasional visits to respectable believers. Mr. White, in a sermon which he preached one day last month, remarked that "angels is liable to turn up anywheres," and stated that he should not be surprised at receiving at any moment a visit from these celestial beings. Among those present when this sermon was delivered were three boys—two of them brothers, by name Roberts, and the other a boy named George Blodgett—all three summer visitors from Boston. The next evening Master Blodgett, having borrowed three of his sister's nightgowns, arrayed himself and the two Masters Roberts in these garments, on which he had stitched chicken's wings, and with white handkerchiefs folded round their heads to make the illusion more complete, the three unprincipled youths proceeded to Mr. White's house and knocked at the door. The rev. gentleman at first requested his visitors to go away, but on being informed that they were angels who had called to thank him for his complimentary remarks, at once admitted them with a warm welcome. Master Blodgett then suggested that either a kid or a fatted calf should be killed and roasted for supper. Mr. White expressed his profound regret that he had no kids or calves on his premises, but brought out some cold pork from his larder. The angels, however, indignantly refused to eat the pork, upon which Mr. White killed and prepared to broil a chicken, and produced a bottle of cider and some dough-nuts. While the angels were eating the dough-nuts, Mrs. White entered the room, and was introduced to them with much pride by her husband. Being struck, however, by the smallness of their wings, she examined them closely, and discovered on each of their garments the initials of Master Blodgett's sister. She indignantly exclaimed that she had herself washed "all three of them nightgowns," and immediately locking the door, proceeded, with the assistance of Mr. White, whose anger was also aroused, to administer a sound thrashing to the angels by means of a stout broomstick. At the end of about fifteen minutes the broomstick broke, when Master Blodgett and his companions were allowed to depart on payment of two dollars each, the estimated cost of their supper. A schism has since arisen among the Angelic Believers, some of whom firmly believe that the Rev. Mr. White's visitors were genuine angels, and should have received better treatment.

News of the Free Churches.

CONGREGATIONAL.

— Rev. J. C. W. Edwards has resigned the pastorate of the church at Lindfield.

— Rev. J. McMillan, of Blackford-bridge, Bury, has accepted the pastorate of the church at Hindpool-road, Barrow-in-Furness.

— Rev. Thos. Rogers, late London Missionary Society missionary in Madagascar, has accepted the pastorate of the church at Holt, Wilts.

— Rev. W. C. Preston, after a pastorate of between seven and eight years over the church at Hope-street, Hull, has recently resigned his charge, and gone South.

— Rev. J. M. Gibbon, of Trelech, Carmarthenshire, has accepted a cordial invitation to the pastorate of Castle-street Chapel, Swansea, and proposes to commence his ministry there in September.

— Rev. P. Grant was recognised on the 20th inst. as pastor of the church at Odiham. Revs. T. B. Knight (tutor of Bristol Institute), G. S. Reaney, G. Moss, and A. Wilson (Baptist) took part in the proceedings.

— Rev. F. Carter, on leaving Park Chapel, Manchester, to undertake a pastorate at Northwich, was presented with a gold watch and purse of gold, Mrs. Carter at the same time receiving a tea and coffee service.

— Rev. Henry Goddard has resigned the pastorate of the church at Henfield, Sussex, on account of failing health. He sails for South Africa on Tuesday next in Messrs. Donald Currie's ship, *Kinjauns Castle*, in hope of being restored.

— Rev. T. Gasquoine, who for some months has been conducting the English services at Llandudno, has again received medical orders to take a somewhat prolonged rest, after which it is hoped he will be prepared to undertake a new pastorate.

— An excellent freehold site has just been secured by the English Congregational Union of North Wales, at Johnstown, near Wrexham, for a church, school, and manse. Mission services are now held, and a well-attended Sunday-school has been commenced.

— The Rev. R. Wyatt, of Harwich, has sustained a sad bereavement in the death of his son from drowning on Thursday last at Evesham. He was 21 years of age, of great promise, and a good swimmer, but is supposed to have been suddenly seized with cramp whilst bathing.

— On Sabbath-day last, Mr. William Crosbie, of Derby, conducted a special service in the church of Dunscore (the church of his fathers) in the south of Scotland. Large numbers assembled from the surrounding districts, not a few of his old schoolfellows coming considerable distances.

— On Sunday last, 25th July, the 77th anniversary of the Sunday-school in connection with the ancient church at Tintwistle, near Manchester (Rev. J. Oddy, pastor) was celebrated, when sermons were preached by the Rev. T. Robinson, B.A., of Hyde, and collections made amounting to upwards of £70.

— On Tuesday, the 20th inst., at a social meeting of the Young Women's Bible Class, held in connection with Stockwell Church (Rev. C. Chambers, pastor), Mr. Goodchild, on behalf of the members, presented Smiles's "Lives of the Engineers" to Mr. J. Sterry Baines, as a token of the esteem and affection the class bear toward their conductor.

— On Sunday and Monday last services were held in connection with the opening of the new English church and school, Gwersyllt, Wrexham. Revs. H. J. Haffer, J. C. Galloway, J. W. Paull, H. Ward Price, Alderman Minshall, &c., took part in the proceedings. The buildings, which are freehold, were designed by Mr. T. Huxley, Malpas.

— We understand that the Rev. Edward White, of Kentish-town Chapel, has been elected a "Merchants' Lecturer" to fill the vacancy occasioned by the death of the Rev. Dr. Raleigh. The lecture will be suspended, as usual, during the months of August and September, and it is expected that Mr. White will deliver his first lecture on Tuesday, the 5th of October.

— Special services were held on the 13th and 14th inst. in connection with the ordination of Mr. W. Jones, student of Brecon College, as pastor of the churches of Kington and Gore, Herefordshire. Professor Rowlands delivered the charge to the minister; and Rev. J. O. Hill, the charge to the church; Revs. D. S. Davies, J. B. Jones, R. Shindler (Baptist), and W. Jones took part in the services.

— The anniversary of the Sabbath school connected with Debenham Chapel, Suffolk, was held on Thursday, July 22nd. A service of song—"The Great Teacher"—was given, and the children partook of tea, then the adults, and a public meeting was afterwards held. R. L. Everett, Esq., presided, and addresses were given by Rev. T. Jeffreys and Mr. Catlow, of Stowmarket, and Rev. W. W. Haines, of Eye.

— The friends connected with Werneth Congregational Church, Oldham, met together on Saturday last to rejoice over the extinction of the debt upon their place of worship. After tea an interesting meeting was held, during which Mr. F. H. Chadderton, on behalf of the ladies of the church and congregation, presented Rev. J. R. Phillips (pastor) with a purse containing 21 guineas, as a mark of the appreciation of his first year's work at Werneth.

— During parts of two years the church at Bollington was without a pastor. At the close of 1879 Rev. S. W. Dadson commenced his pastorate, and a marked progress has resulted, above forty-five members having been added to the church roll. On the 21st inst. the valuable services rendered by the secretary, Mr. Joseph Warburton, were acknowledged by the presentation to him of an enlarged portrait on porcelain, richly framed, accompanied by an address. The meeting was addressed by Messrs. W. Biddulph, J. Leigh, J. Watson, W. Jones, and others.

— Mr. Arthur S. Huckett, of New College, was ordained as a missionary to Madagascar, at Hare-court Chapel, Canonbury, on Wednesday evening, July 21st. The Rev. J. Richardson, of Madagascar, described the field of labour; Rev. E. H. Jones asked the usual questions which were suitably answered by Mr. Huckett; the Rev. Principal Newth gave the charge. Prayers were offered by Revs. W. M. Statham, M. Smith, and T. C. Udall. Several students of New College with missionaries from China, India, Demerara, and Madagascar were present at the service.

— A conference in connection with the Sunday-schools of the English Congregationalists was held at Mold on Monday. Professor Newth presided. Professor Chapman was also present, and addressed the meeting, and also preached in the evening. There were representatives present from most of the English Congregational schools in Flintshire and Denbighshire. Mr. Mostyn Williams (Rhyl) read a paper on the connection between the church and the Sunday-school, and Mr. John Francis (Wrexham), on children's services. Interesting discussions took place on the subjects.

— Conferences have recently been held at Cardiff and Merthyr Tydvil in connection with the South Wales English Congregational Church-Aid Society, when the Rev. D. Bloomfield James (of Swansea) and the Rev. B. Williams (the secretary) attended as a deputation to explain the objects of the society. Ministers and deacons cheerfully responded to the invitations to attend, and, it is believed, sincere sympathy has been evoked. It is anticipated much good will result from these conferences, as well as from similar meetings which have been held elsewhere by the secretary. The Rev. D. Bloomfield James preached to a large congregation at Merthyr in the evening, when a collection was made in behalf of the funds of the society.

— The foundation-stone of new Sunday-school buildings in connection with the church at Lewisham (Rev. J. Morlais Jones) were laid on Saturday afternoon, July 24, by Henry Wood, Esq., Brooklands, senior deacon of the chapel. The dedicatory prayer was offered by the Rev. J. Beazley, and addresses were delivered by the Revs. A. Hannay, J. Morlais Jones, Dr. Lockhart, and James Brown, Esq. These buildings, the estimated cost of which, including land, is between £5,000 and £6,000, will afford ample accommodation for school work, according to the most approved modern arrangements, and provide in addition a reading-room which will be open to the young men of the congregation every evening of the week.

— The debt on Tottenham-court-road Chapel having been paid off, the church has determined to spend upwards of £2,000 in alterations and repairs, and has instructed Mr. Alfred Burr, architect, of 10, Queen-square, accordingly. The pulpit will have to make room for a platform, and the old organ for a new one; all the seats will be cushioned, and the whole of the chapel and schoolrooms will be renovated and redecorated inside and outside. The contractors are Messrs. Bywater. The denomination always looks with interest on anything connected with this honoured sanctuary, and all will be glad to know that great success in every way has attended the labour of the new pastor, the Rev. Jackson Wray. The chapel will now be closed for several weeks.

— Rev. H. Pepper on the 20th inst., presented, on behalf of the teachers and old scholars of the Saffron Walden Sunday-school, to Mr. Joshua Clarke, J.P., a handsome silver gilt jewelled casket with embossed flowers, raised lid, and surmounted by a group of figures, in recognition of his 59 years' service as a teacher. The casket bore the inscription "Presented to Joshua Clarke, Esq., J.P., F.L.S., by the Sunday-school teachers and old scholars of the Abbey-lane Sunday-school, Saffron Walden, 1880." In presenting the casket, Mr. Pepper expressed a wish that there were more gentlemen of intelligence and position engaged in Sunday-school work, and bore high testimony to Mr. Clarke's long, faithful, and valuable services. In accepting the casket, Mr. Clarke expressed his regret at having through indisposition to discontinue his services, but hoped as long as he lived to take a great interest in the school. The presentation took place in a marquee erected in the grounds of Mr. Clarke, who entertained about 50 teachers and old scholars to tea and supper.

— On Saturday, the 17th inst., the foundation-stone was laid of a lecture hall, which is to form the first portion of a block of buildings to be used as a Congregational Church for the populous and fast-growing neighbourhood lying around Forest Gate and Upton. The stone was laid by Mrs. T. Lewis Banks, in memory of her father, the late Rev. John Curwen, who was the prime mover in the scheme, and who was working heartily in the cause when he was so suddenly removed by death. Mr. Curwen had contributed largely towards the work, and it is now being carried on by a committee of neighbouring ministers and laymen, with every prospect of the starting of a successful cause. At the stone-laying, in the afternoon, Mr. Henry J. Cook, the treasurer, spoke of the earnest work and generous gifts which both Mr. and Mrs. Curwen had bestowed upon the scheme, and urged those in the neighbourhood who felt the great need there was for the Church to rally round the committee, and help on the work which Mr. Curwen had been called away from. Mr. John S. Curwen spoke on behalf of his sister, and the Rev. John Kennedy, D.D., the chairman of the committee, offered the dedicatory prayer. A meeting was held in the evening, at which Mr. Albert Spicer took the chair. He spoke of the great and growing needs of the neighbourhood, and of his pleasure at helping on this cause, in which he had been interested from the first. Speeches were also delivered by the Rev. J. Kennedy, D.D., Rev. A. Mearns, Rev. J. Lovell, Rev. James Knaggs, Rev. T. W. Davids, Mr. Gauntlett, Mr. T. Lewis Banks (the architect), and Mr. Spedding Curwen (the hon. sec.). There is still needed some £500 towards the cost of the land and the portion of the buildings which are now in course of erection, and it is hoped that many who knew and esteemed the Rev. John Curwen will subscribe towards this most appropriate memorial of him.

BAPTIST.

— Five additional students will probably be admitted into Pontypool College at the close of the summer vacation.

— The Rev. B. Thomas, of Narberth, last week preached farewell sermons to his church, prior to his departure on a visit to America.

— Dr. Landels is now, we believe, engaged in writing a biographical sketch of his son, the late Rev. John Landels, of Genoa. It will shortly be ready for the press.

— At Lockerley-green, Hants, a new chapel—the second connected with the Baptist denomination in the parish of 900 persons—has been erected, and is this week opened for public worship.

— The death of the Rev. George Bragg, of Glastonbury, is announced, at the age of 73. He entered the ministry in 1828, and accepted the pastorate of the church at Glastonbury in 1877. His remains were interred at the Wells Cemetery.

— Memorial-stones of new school premises in connection with Dover-street Chapel, Leicester, were laid on the 14th inst. by Mr. C. Roberts (of Peterboro'), Councillor Wilford, and Mr. E. Wood, of Leicester, the latter school superintendent for thirty years.

— At Lyndhurst the fourth anniversary of the pastor's (Rev. W. H. Payne) settlement was last week celebrated by a special gathering and sale of work, which resulted in defraying the debt upon the chapel renovation. Several neighbouring ministers spoke.

— The Rev. J. Wilkins has, after seven years' ministry, resigned his pastorate of the church at Maidenhead. On Monday, at a farewell meeting, he was presented with a purse of £24, and several neighbouring ministers delivered addresses. Mr. Wilkins is shortly leaving for America.

— A flower-service was held at Ridgmount in connection with the Sunday-school anniversary, when a suitable address was given by the Rev. W. J. Tomkins. The following day the flowers were forwarded to the Flower Mission at the Metropolitan Tabernacle for distribution amongst the suffering poor.

— The memorial-stone of the new London Baptist Association Chapel is to be laid by the Rev. J. Clifford, M.A., on Tuesday next, at Haven-green, Ealing. Sir Thos. Chambers, Q.C., M.P., will, as President of the Sunday-school Union, also lay a Raikes Centenary stone. Mr. Spurgeon has engaged to preach in the evening.

— At Astley Bridge, on Sunday last, Sunday-school sermons were preached by the Rev. George Williams, pastor, and an address delivered by Mr. Councillor Bamber. The services were largely attended. The collections amounted to £115. A bazaar, which was held a few weeks since for new school debt, realised a net profit of £360.

— By his open-air preaching services in Scotland—of which we last week gave an account—Mr. Spurgeon has brought down the wrath of the Scotch Sabbatarians, who have deluged the daily press with letters of protest against the "pious desecration" involved in the attendance of such crowds at Benmore to hear him.

— The Rev. W. Parry, having resigned the pastorate of the English church at Penarth, owing to ill-health, a public meeting was held on the 21st inst. to bid him farewell. During the evening a suitable presentation was made to Mr. Parry as a mark of the esteem in which he is held by the people to whom he had ministered with much acceptance for two years and a-half.

— On Tuesday a poor woman—not a member of any church—called at the Mission House, in Castle-street, to leave a contribution of £30, which she had managed to save, on behalf of the society's work, the reading of its details and progress having stimulated her to the effort and remarkable sacrifice involved. Other very encouraging subscriptions are reported by the secretary from a similar cause.

— Although it has not yet been officially announced, we believe it has during the past week been decided, subject to formal confirmation, to hold the next Autumnal Meetings of the Baptist Union in the metropolis; and members of the London churches will offer to the provincial ministers and delegates the usual week's hospitality during the gatherings in October. Details, however, still remain to be settled. These are to be arranged at a meeting on Friday.

— Memorial-stones of a new chapel in course of erection at Pontnewydd were laid last week. The pastor, Rev. T. Cocker, described the origin of the church and its subsequent history, and Mr. R. Cory, of Cardiff, delivered an address. Mr. C. Lewis, J.P., of Newport, laid the first stone, and a number of others were laid on behalf of the young men of the church and congregation, the school, and various associated organisations, after which special sermons were preached. The proceeds of the day reached a total towards the building fund of £42.

— At Bury-road Chapel, Haslingden, on Monday, the Eastern District of the Lancashire and Cheshire Association held its ninth meeting. The Rev. H. C. Bailey, of Padiham, read a paper on "The Proposed Committee of Communication between Churches wanting Pastors, and Pastors wanting Churches;" followed by discussion. The Rev. W. Jay, of Bacup, also introduced the subject of "Spiritual Revival—Need and Method." A public gathering took place in the evening, at which the Revs. W. L. Giles, W. H. Perkins, M.A., and J. S. Hughes delivered addresses.

— During his visit to Scotland Mr. Spurgeon, on Monday last week, left Benmore Castle, on the Clyde, in Mr. Galbraith's steam-yacht, the *Sea Queen*, accompanied by Mr. Galbraith, Mr. Duncan, his host, and Mr. Higgs, one of his deacons, to inspect the training-ship *Cumberland*, at Row. Captain Parry conducted the party over the vessel, and Mr. Spurgeon expressed the pleasure afforded him by looking over so useful an institution, alluding especially to the intelligent and happy appearance of the boys, who gave him quite an ovation on leaving the ship, manning the yards, and cheering vociferously.

— Recognition services connected with the settlement of the Rev. F. J. Steward, as pastor of the church at Castle-street Chapel, Calne, were held on Tuesday last week. After a luncheon, a meeting was held, at which it was stated that the church existed a century without a pastor. The Rev. J. Wall, now in Rome, was there from 1859 to 1863. The Rev. J. Birt, B.A., offered prayer; after which the Rev. W. Anderson delivered the charge to the minister, and the Rev. W. H. J. Page, former pastor, to the church, followed by other addresses. The Rev. W. Anderson preached in the evening.

— It may be mentioned that Mr. Arthington, of Leeds, has manifested his confidence in the Committee of the Missionary Society by sending to the treasurer his cheque for the promised £4,000 donation

to the Congo Mission. A steamer will be shortly procured and despatched to Stanley Pool, whence it will proceed, by a route shown in a well-executed map published with the current number of the *Missionary Herald*, to the Albert Nyanza Lake—a point at which Mr. Arthington anticipates the expedition meeting with the agents of the London Missionary Society working from Lake Tanganika.

— We understand that the U.S. Rochester University has just conferred the honorary degree of Doctor of Divinity upon the Rev. F. G. Trestrail, president of the Baptist Union. The university in question is a well-known educational institution, possessing last year 9 professors and 146 students. It has a high reputation for learning, and its diploma is regarded as of considerable value. Mr. Trestrail is, we believe, already a Fellow of the Royal Geographical Society. He was trained at Bristol College, and entered the ministry in 1831, and has occupied his present pastorate at Newport, in the Isle of Wight, for the last nine years.

— Attached to the Metropolitan Tabernacle is a society for providing clothing for needy pastors, which during the year has sent goods to the homes of forty-eight pastors and five colporteurs, besides two parcels for India. "This raiment," says Mr. Spurgeon, "consisting not only of flannel and linen garments, to which ladies' needles contributed so much, but comprising hats, coats, boots, and apparel of all kinds, to meet the varied wants of the families assisted; to this should be added 666 yards of dress material for the ministers' wives to make up in their own way. These gifts have exceeded in value the sum of £240, and how many pounds' worth of pleasure and comfort they have bestowed our ready-reckoner does not enable us to estimate." Altogether, Mrs. Evans, who superintends the work, and her staff of volunteer assistants, "have rigged out 236 children, and made 1,848 garments for them and their mothers." Clothing is also supplied to poor pastors themselves. Contributions, either in money or material, are invited to be sent to Mrs. Evans, The Metropolitan Tabernacle, London.

— "During the past month," writes Mr. Spurgeon in the August number of his magazine, "several of our brethren have sailed for the United States or Australia. Our coloured brother, Mr. T. L. Johnson, whose health has become re-established during his stay in England, has returned to Chicago; and Mr. J. Wilkins, late pastor of the church at Maidenhead, has gone to Boston, U.S.A. Messrs. McKinney and W. Ostler, after taking rest here, are now returning to the States. Mr. F. G. Buckingham, of Woodborough-road Church, Nottingham; Mr. G. W. Pope, recently assistant minister with Mr. Silverton at Exeter Hall, Nottingham; and Mr. D. M. Logan, an earnest brother, who for a time attended certain of the college classes, have all left this country with the hope of finding suitable spheres at the Antipodes." Pastorates at home have been accepted by students as follows:—Mr. S. Lyne, at Cherries, Bucks; Mr. W. Sexton, at Boston; Mr. H. E. Lake, at Southampton (East-street) Rev. J. N. Rootham goes from Stourbridge to Barnstaple; and Mr. E. H. Edwards has taken the degree of Bachelor of Medicine at Edinburgh.

PRESBYTERIAN.

— Rev. Dr. Sinclair Paterson has this week been inducted to the pastorate of the church at Nottinghill, as Dr. Saphir's successor. The Belgrave congregation naturally feel very keenly the removal of their minister, but they have whatever consolation is derivable from the knowledge that Dr. Paterson is neither lost to the English Church nor to London.

— Mr. Thow has this week been ordained by the Free Presbytery of Panbride, as missionary to China, in connection with the English Church.

— Rev. George Waterman, who has for a considerable period preached to the rural congregation at Holybourne, Hants, has just been inducted to the pastorate.

— The ministerial delegates who are to represent the English Church at the Presbyterian Council in Philadelphia will be the Revs. Professor Graham, D.D., Dr. Macleod, of Birkenhead, and B. L. Mackenzie, the China missionary. Only one of the appointed elders, Mr. G. B. Bruce, we learn, will be able to attend this important gathering. It is, however, hoped that at least two other laymen may be induced to proceed to America as English representatives.

— Rev. Robert Macnair, late of Middlesborough, has received a call from Alnwick, Northumberland, to become successor to the Rev. A. Craig, now of Woolwich.

— We understand that the officials of the English Presbyterian Church and the Congregational Union of England and Wales have, in the most cordial manner, just exchanged Year-books.

— The late Earl of Kintore, as we mentioned last week, frequently preached from London pulpits. We learn that his lordship was to have preached in Victoria-docks Church on the very day he breathed his last. A few days previously, however, he wrote to the Rev. Thomas Howell, the pastor, expressing deep regret that a slight injury to his foot would necessitate his breaking the engagement.

— Most of the London ministers have either left, or are preparing to leave, town. The congregations, too, will be comparatively small during the next few weeks, so general has the autumn holiday become. Dr. Thain Davidson left on Monday for Wales. Dr. Dykes stays for the present at his country house, but in the majority of cases ministers will betake themselves to Scotland. The time may come when English divines in larger numbers will cross the Atlantic at this season of the year, and exchange pulpits with their American brethren.

— Rev. James Mackie, late of Dumfries, has received a unanimous call from the Scotch congregation, Carlisle.

— The foundation-stone of a new Free Church was laid at West Kilbride on Saturday. The present building, which has become too small, was opened in the year of the Disruption.

— Townhead United Presbyterian congregation have given a call to the Rev. John Cooper, probationer, to be colleague and successor to the Rev. John Torrance.—Rev. J. J. D. Smith, of Fetlar, has received a call from Uyeasound, Unst, Shetland.

— Rev. James Stuart, who has occupied the pulpit a Wallington, near Croydon, since the formation of the congregation, was inducted to the pastorate on Tuesday.

— The Rev. David Eades was ordained on Tuesday to the pastorate of John-street Church, Maryport. After sermon by Rev. J. M. Bowman, Rev. J. H. Boyd conducted the ordination service, and gave the address to the minister; Rev. J. Christie addressed the congregation. There was a social meeting in the evening.

WESLEYAN.

— On the 22nd inst. the students at the new Wesleyan College at Harrogate had an excursion to Studley Royal and Fountain's Abbey. The school bids fair to be a valuable addition to the higher middle-class educational establishments of Methodism. Other institutions of a similar character are likely to be established in various parts of the country.

— At Newton, near Castleford, successful missionary services have been held. Two sermons were preached on the Sunday by the Rev. J. C. W. Gostick, who also addressed the meeting held on the following day, when Mr. J. Davies, of Burton Salmon, presided. The Rev. J. C. Lowerbutts, Captain Perfect, Mr. J. Parker, and others gave addresses.

— At Lovesome-hill, Northallerton, the foundation-stones of a new chapel were recently laid by Mr. T. Masterman, of York; Miss K. Wilford, of Brompton; Mr. G. J. Robinson, of Northallerton (for Councillor Brown, of Leeds); and Mrs. Wrightson, of Brompton. In the evening a meeting was held at Brompton, Mr. G. R. Robinson presiding, and addresses were given by Mr. Webster, of York; the Rev. G. Abbott, Rev. J. W. Parsons, of Northallerton (Independent), and others. The site of the chapel commands an excellent view, but is not very centrally located. The new owner of the land refusing either to give the use of a cottage or to sell a site within a convenient distance.

— A new chapel and schoolroom are being erected at Lostwithiel. The schoolroom is separated from the chapel by a screen, and accommodation is provided for about 400 persons. The style of architecture is Gothic, and there will be a spire 65 feet high. The Rev. A. F. Fogwell, G. S. Meek, and J. Pinn (Independent) took part in the earlier proceedings of the day, twelve memorial-stones were laid, Mr. W. C. Sarah placing the first. The Rev. A. F. Fogwell gave an address on the doctrines of Methodism. After tea a meeting was held, under the presidency of Mr. Hicks, of Bodmin.

THE UNITED STATES CENSUS.—Advices from New York state that the United States census of 1880 is far enough advanced to allow a definite estimate of the comparative growth of the large cities, and the result is indicative of wide prosperity and a steady and healthy increase. With few exceptions the order of population remains substantially as in 1870. Chicago has gone up to the fourth place with a population of 475,000, against a population of 4,479 in 1840; St. Louis has advanced to 375,000, Boston to 360,000, and Baltimore to 350,000. Cincinnati has 250,000 inhabitants, Cleveland and Milwaukee 158,000 and 130,000 respectively; Buffalo and Washington are on a level with 150,000; and Louisville has gone up to 145,000. The largest city in the States is of course New York, with a population of 1,200,000; Philadelphia comes next with 850,000, and Brooklyn follows with over half a million.

THE EDUCATION REPORTS.—The report of the Committee of Council on Education in England and Wales for 1879-80, which has just been issued, states that in the year ending 31st August, 1879, the committee's inspectors visited 17,166 day schools in England and Wales, to which annual grants were made, containing 24,890 departments under separate teachers, and furnishing accommodation for 4,142,224 scholars. There were on the registers the names of 3,710,883 children, of whom 1,208,016 were (infants) under seven years of age; 2,333,973 were between seven and thirteen; 168,894 were above thirteen. Of these scholars, 3,122,672 were present on the inspector's visit to their respective schools, while 2,549,995 were, on an average, in daily attendance throughout the year; 2,492,456 having made the requisite number of attendances were qualified to bring grants to their schools, 619,912 (being under seven years of age) without individual examination, and 1,872,544 (above seven), on passing a satisfactory examination in reading, writing, and arithmetic; 1,760,040 were actually presented for such examination, and while 1,084,622 passed the prescribed test without failure in any one of three subjects, 87·53 scholars out of every 100 examined passed in reading, 80·08 in writing, and 73·87 in arithmetic. These figures show a considerable improvement upon the returns quoted in the last report. The accommodation has increased by 199,887 school places (or 5·07 per cent.); the scholars on the registers by 214,991 (6·1 per cent.); and the average attendance by 189,798 (7·9 per cent.); while the number of children individually examined has increased by 197,796 (or 12·7 per cent.). The local effort which has resulted in this improvement may be measured by the continued support derived from voluntary contributions (£754,134 from 281,619 subscribers); by an advance in the contributions from rates to the maintenance of Board schools from £570,193 to £636,792; and by a rise in school pence from £1,275,073 to £1,372,365. The annual Government grants to elementary day schools rose in the year from £1,820,661 to £1,981,720, or from 15s. 1¼d. to 15s. 3¼d. per scholar in average attendance; while the grant for the current financial year is estimated at 15s. 8d. per head.

BIRTHS.

BAKER.—July 25, at 2, Dean Place, Liskeard, the wife of the Rev. Henry Baker, of a son.
EDGE.—June 2, at the London Mission House, Canton, the wife of the Rev. J. C. Edge, of a daughter.
FORBES.—July 22, at Rosemont, Clevedon, the wife of the Rev. Edward Forbes, M.A., Vicar of Christ Church, Clevedon, of a daughter.
KENDLE.—July 25, at Broadlands Farm, Hants, the wife of G. R. Kendle, of a daughter.
KIRBY.—July 21, at Genoa, Italy, the wife of Henry G. Kirby, of a daughter.
MILLER.—July 19, at 51, Lauriston-place, Edinburgh, Mrs. Morison Miller, wife of Hugh Miller, of H.M. Geological Survey, of a son.
MURRAY.—July 25, at 7, Eaton-square, the wife of George Herbert Murray, Esq., of a son.
SMITH.—July 23, at Vicar's Court, Southwell, Notts, the wife of the Rev. R. F. Smith, of a daughter.
STEPHENS.—July 19, at Lansdown-circus, Leamington, the wife of W. H. Stephens, Esq., H.M.S. *Atalanta*, of a son. Posthumous.
WARD.—July 19, at Bramley, Guildford, the wife of the Rev. T. W. Ward, of a son.

MARRIAGES.

ARNOLD—TURNEY.—July 21, at the Presbyterian Church, Brunswick-square, S.E., Ernest Edward Arnold, of Brighton, to Clara Ellen Turney, of 105, The Grove, Camberwell, Surrey.
HUCKETT—WHITE.—July 24, at Hare-court Congregational Church, Canonbury, by the Rev. T. C. Udall, assisted by the Rev. Matthew Smith, the Rev. Arthur S. Huckett, Missionary to Madagascar, to Eliza, second daughter of Mr. A. White, of Brackley.
MACK—CRAWSHAW.—July 22, at the Congregational Chapel, Ilkley, by the Rev. S. D. Hillman, James J. Mack, son of the late J. J. Mack, Bootle, Liverpool, to Emmeline, daughter of the late John Crawshaw, J.P., of Huddersfield.
SCOTT—SMITH.—July 20, at Bath-street, Poplar, London, Thomas Scott, late of Southampton, to Emma Smith, the youngest daughter of the late John Smith, surgeon, Polruan, Cornwall.
SIMPSON—RIGBY.—July 22, at the Congregational Chapel, Bowdon Downs, Alfred Simpson, 40, Major-street, Manchester, to Jane Rigby, eldest daughter of the late John Rigby, of Dunham-road, Bowdon, Cheshire.
SLATER—BURRELL.—July 24, at St. Mary's, Wimbledon, by the Rev. Henry Slater, father of the bridegroom, assisted by the Rev. Canon Haygarth, the Rev. Henry Horrocks Slater, of Sharow Ripon, to Gertrude, fourth daughter of the late Joseph Burrell, Esq., of Copse Hill, Wimbledon.

DEATHS.

BRANDON.—July 21, at 4, Gloucester-terrace, Hyde-park, in her 94th year, Jette, widow of J. J. Brandon, Esq.
BURTON.—July 22, at Barton-under-Needwood, after 48 years of faithful servitude, Dorothy Burton, aged 92.
CETTO.—July 22, at 6, Hill-street, Baroness de Cetto, in her 80th year, widow of Baron de Cetto, formerly Bavarian Minister at the Court of St. James's.
CHAPMAN.—July 18, at his daughter's house, Northampton, Thomas Chapman, formerly of Leicester, aged 77.
COX.—July 26, Mr. George Cox, of 6, Balfour-road, Highbury, and many years of the Borough, Southwark, aged 58 years.
DEAR.—May 27, at Hobart Town, Tasmania, the Rev. Richard Edward Dear, aged 71, secretary of Tasmanian Auxiliary of the Bible Society and travelling agent of Congregational Missionary Society, formerly deacon of the Church and Superintendent of Sunday-school, at Bishopsgate Chapel, London, when under the pastorate of the late Rev. Henry Townley. Mr. Dear was one of the founders of the London City Mission.
GOULD.—July 18, at Burnham, Bucks, Mary Ann Hone Gould, late of Maidenhead, aged 63. A living epistle of Christ.
HAMMOND.—July 23, at Clyde Villa, Hammersmith, in his 82nd year, James L. Hammond, Esq., an Assistant Charity Commissioner for England and Wales.
HODGSON.—July 17, at Frankhill, Oldham, Mary, the beloved wife of the Rev. John Hodgson, in the 57th year of her age.
HUNT.—July 24, at Windsor, Ebenezer Hunt, formerly of Hayes Gate, in his 76th year.
LETT.—July 17, at Weston-super-Mare, from illness contracted in the Afghan War, Lieut. Thomas Stackhouse Lett, R.A., aged 26.
LEWIS.—July 21, at Maesycoed, Pontypridd (the residence of E. C. Spickett, Esq.), Elizabeth, the dearly-beloved wife of Henry Lewis, 11, Commercial-place, Aberdare, in the 50th year of her age.
PFANDER.—July 20, at Kew, Elizabeth Emma, widow of the late Rev. C. G. Pfander, D.D., aged 86.
SHEEPSHANKS.—July 21, at Park-place, Harrogate, Margaret, the beloved wife of the Rev. Thomas Sheepshanks, of Arthington Hall, Yorkshire.
STONE.—July 14, at Kingston-on-Thames, Rhoda Ethel, eldest daughter of Rev. H. E. and Rhoda Stone, aged 10 years. With Christ.
SWATMAN.—July 21, at 1, Auckland-hill, Lower Norwood, after a few hours' illness, Mary Edith, aged five years; and, on the 25th, Lionel Phillimore, aged 12, the dearly-loved children of the Rev. Philip Swatman, late Chaplain of Guy's Hospital.
TWIGG.—July 22, Robert Twigg, aged 77, for 33 years Vicar of Tilmanstone, fifth son of Thomas Twigg, late Vicar of St. Stephen's, Coleman-street, London.
WHITAKER.—July 22, at Abbey-gardens, Francis Augustus Whitaker, after many years' suffering, borne with the greatest fortitude. He was one of the officers of the steamship *Sirius*, the pioneer of the Atlantic.
WHITE.—July 17, at Tisbury, Wilts, William Metcalfe, eldest son of the Rev. J. Metcalfe White, B.A., in the 18th year of his age.
WILDER.—July 20, at Cheltenham, the Rev. McM. C. G. Wilder, rector of Great Bradley, Suffolk, aged 83.
WOODYEARE.—July 26, at Crookhill, near Doncaster, the Rev. John Fountain Woodyeare Woodyeare, in his 73d year.

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My dear Sir,—Allow me to express my sincere thanks for the skill and attention displayed in the construction of my Artificial Teeth, which render my mastication and articulation excellent. I am glad to hear that you have obtained Her Majesty's Royal Letters Patent, to protect what I consider the perfection of Painless Dentistry. In recognition of your valuable services you are at liberty to use my name.

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Cures Blackheads, or Pimples on the Face.
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Cures Blood and Skin Diseases.
Cures Glandular Swellings.
Clears the Blood from all Impure Matter.
From whatever cause arising.

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Applications for admission, or further particulars, to e made to Rev. S. Fisher, Memorial Hall, Farringdon-street, London, E.C.

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THE NEXT SESSION of this College will open in the SECOND WEEK of SEPTEMBER. Candidates for the Congregational Ministry who desire to enter can obtain all requisite information on applying to the Secretary, the Rev. F. tephens, Birchfield, Birmingham.

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For Fees, &c., apply to the Secretary and Preacher, Rev. Philip P. Rowe, M.A. (London), Tettenhall, via Wolverhampton.
SECOND TERM—MAY 1st to JULY 31st.

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Conducted by Mrs. MARTIN and her Daughter.
Assisted by Masters, and Qualified English and Foreign Governesses.
Pupils prepared annually for the Cambridge Local and other Examinations.

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The success of this School for thirty-eight years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, book-keeping, and mercantile correspondence. Pupils from this School have passed the Examinations of the Pharmaceutical Society and the College Preceptors, and the Oxford and Cambridge Local Examinations in Honours. Cricket, fishing, safe bathing, &c.
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Inclusive terms, twenty-two or twenty-four guineas.
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MR. JOHN STEWART has the pleasure of informing his friends that he has secured the help of the Rev. B. B. WILLIAMS, late of Chichester.
THE NEW LOWER SCHOOL, for boys of 7 to 11 years of age, is under the care of Mrs. Butler (wife of Mr. Edward A. Butler, B.A., B.Sc.).

EXAMINATION RESULTS FOR 1879

London University, First B.A....	...	1
" " Matriculation in Honours	...	3
" " " 1st Division	...	3
Cambridge Local Examination, Seniors ...	...	8
" " " Juniors ...	...	14
College of Preceptors, First Class* ...	...	6
" " Second " ...	...	23
" " Third " ...	...	14

* With the 1st Prize for Mathematics.

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In addition to the usual Classical, Mathematical, and English subjects and French, which is studied daily, instruction in Science forms a part of the regular work of the upper classes. The French, German, drawing, and painting are taught by Dr. Adelstein, Professor of Modern Languages, Drawing, and Painting at the Royal Polytechnic, London. Inclusive terms from £45 per annum.
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Public Examinations are not prepared for. The system upon which the school is worked is entirely new, and each succeeding year testifies to its success.
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Each class has a separate room and teacher.
A gymnasium has been added, and outdoor exercise is much encouraged.
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The Educational Training in this Establishment is comprehensive, thorough, and discriminating, based on the Word of God, and in harmony with the advancing requirements of the times.
Terms moderate. Prospectus on application.
The next Session will commence on Thursday, July 29th.
Established twenty-five years.

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Principal, Miss SYKES, assisted by competent Governesses and Professors.
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English Literature	... Prof. MORLEY, Univer. Col.
Botany	.. Prof. BENTLEY, King's Col.
French Language	... Dr. MANDROU.
German Language	... Dr. WEHE, Dulwich Col.
Italian Language...	.. Prof. FERRERO, LL.D.
Ancient & Modern History	Dr. KENNEDAY, Dul. Col.
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Singing	... Signor GARCIA.
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Terms and Particulars on application to the Principals

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Chemical Laboratory and detached Infirmary.
Several boys have recently *matriculated* at the University of London in the First Division.
THIRTEEN BOYS passed the last CAMBRIDGE LOCAL EXAMINATION, four in First Class Honours, two in the Second Class, and three in the Third, with eleven distinctions.
Applications to be sent to the Head Master.
Ministers' sons are received on reduced terms.

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E. A. WURTZBURG, Secretary.

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WILLIAM ESAM, Principal.
Prospectus with Testimonials and Examination results on application.
The next Term begins SEPTEMBER 14th.

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The younger pupils are thoroughly grounded in the elementary subjects, and the older constantly prepared for the University, Civil Service, and other Examinations, at which they have uniformly distinguished themselves. Great attention is also given to their health and moral training.
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JUNIOR ASSISTANT REQUIRED, in September.—Personal application to the Rev. H. J. Chancellor, Westwood-park House, Forest-hill.

AUTHORS, POETS, CLERGYMEN, and SCHOOLMASTERS desirous of PUBLISHING their works are invited to address Messrs. Moxon, Saunders, and Co., Publishers, 22, Henrietta-street, Covent-garden, W.C.

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WEEK-DAYS ONLY.—UP TRAINS.

		a.m.	a.m.	p.m.	p.m.	p.m.
Bradford ....dep.	7	50	10 5	12 55	2 45	4 55
Harrogate	,,	—	...9	12	11 50	2 15	4 10
Ilkley	,,	—	...9	20	12 37	2 20	—
Leeds	,,	8	20	10 35	1	25	3	15	5 25
Sheffield	,,	9	15	11 30	2	20	4	10	6 20
Nottingham	,,	10	13	12 28	3	18	5	8	7 18
Kettering	,,	11	21	1	36	4	26	6	16	8 26
Kentish-town	arr.	12	47	3	2	5	52	7	42	9 52
London (Moorgt.-st.),		1	13	3	28	6	16	8	4	1021
,, (St. Pancras),		12	55	3	10	6	0	7	50	10 0

WEEK-DAYS ONLY.—DOWN TRAINS.

		a.m.	p.m.	p.m.	p.m.
London (St. Pancras) ...dep.	10	0	12 15	3	0	5 30
,, (Moorgate-st.)	,,	—	11 53	2 42	5 12
Kentish-town	,,	—	12 19	3	4	5 34
Kettering	arr.	11 29	1	48	4 33	7 3
Nottingham	,,	12 37	2	56	5	41	8 11
Sheffield	,,	1	35	3	55	6	40	9 10
Leeds	,,	2	30	4	50	7	35	10 5
Ilkley	,,	3	14	5	34	—	—	11 40
Harrogate	,,	3	40	6	10	9	40	11 55
Bradford	,,	3	0	5	20	8	5	10 35

These Trains are formed of the Midland Company's New Bogie Carriages, fitted with Continuous Brakes and all the most approved modern appliances.
For particulars of complete Train Service see the Company's Time Tables.
The Up Trains will stop at Shipley, Apperley, and Newlay, when required to take up Passengers for Sheffield, Nottingham, Kettering, or London; and the Down Trains will stop at the same places to set down Passengers from those Stations.
JOHN NOBLE, General Manager.
Derby, 1880.

Midland Railway.

OMNIBUSES for the use of FAMILY PARTIES travelling by Midland Railway.—The public are informed that the Midland Railway Company provide small one-horse omnibuses, capable of carrying six persons inside and two outside, with the usual quantity of luggage, to meet the express and other principal trains at the St. Pancras Station, when previously ordered.
These vehicles must be engaged beforehand, either by written application to the Station Master at St. Pancras Station, or, by giving notice to the Station Master at the starting point (if a Midland Station), or at any station en route not less than thirty miles from London, so that a telegram may be sent to St. Pancras to have the required vehicle in readiness.
The omnibuses will also be sent to the hotels or residences of parties leaving London by Midland Railway on application being made to the Station Master at St. Pancras, stating the train by which it is intended to leave St. Pancras.
The charge for the use of an omnibus will be One Shilling a mile (driver and a reasonable quantity of luggage included), with a minimum charge of Three Shillings. JOHN NOBLE, General Manager.
Derby, July, 1880.

SCOTLAND.

THE SUMMER SERVICE of Trains to Scotland, by the MIDLAND ROUTE, will be in operation from the 21st July to 30th September inclusive (Sundays excepted). The HIGHLAND EXPRESS will leave St. Pancras for Edinburgh, Perth, Inverness, &c., at 8.0 p.m.; and the corresponding Up Train will leave Perth at 7.35, and Edinburgh at 10.30 p.m., arriving at St. Pancras at 8.30 a.m.
The Service of Express Trains from London (St. Pancras) to Scotland from July 21st will be as follows:—

DOWN TRAINS.—WEEKDAYS.			DA		C		BE		SUN. E
		a.m.	a.m.		p.m.		p.m.		p.m.
LONDON (St. Pncrs.) dep.		5	15	10	35	8	0	9 15	9 15
Edinburgh ..... arr.		4	32	8	45	6	0	7 45	7 45
Glasgow	,,	4	50	8	55	...		7 45	7 45
Greenock...	,,	5	55	9	42	...		8 18	8 18
Perth.....	,,	9	20	11	40	8	30	10 55	10 55
Aberdeen	,,	10	12	3	20	12	40	2 15	2 15
INVERNESS	,,	...		8	50	2	45	6 25	6 25

A—The Train leaving St. Pancras at 10.35 a.m. on Saturdays has no connection with Inverness on Sunday mornings. B—The Train leaving St. Pancras at 9.15 p.m. on Saturday nights has no connection with Greenock or Trains north of Edinburgh on Sunday mornings.
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These Cars are well-ventilated, fitted with lavatory, &c., and accompanied by a special attendant. Charge for seat in Drawing-room Car, 5s., and for berth in Sleeping Car, 8s., in addition to the first-class fare.
The Express Trains between London and Edinburgh and Glasgow by this route are formed of new and improved carriages built expressly for the service.
For further particulars see time tables.
JOHN NOBLE,
General Manager, Midland Railway.
Derby, July, 1880.

SURREY HILLS (CATERHAM).—To be LET, FURNISHED or UNFURNISHED, a small detached HOUSE, with garden and stabling; dining, drawing rooms, kitchen, and store-room on ground floor; three bed-rooms and dressing-room on first floor. House and furniture in excellent condition. Extensive view. Seven hundred feet above sea-level. Rent £100 or £50 per annum.—Apply "Tupwood," "Christian World" Office, 13, Fleet-street, London, E.C.

TO PARENTS and GUARDIANS.—A Gentleman of the City wishes to recommend a long-established boarding school in a healthy and beautiful part of Devonshire, where he has had three children—two at present—and where kind treatment, good religious influences, and excellent diet are combined with superior educational advantages. Two boys about 10 or 12 years old can now be received on special terms, viz., 29 guineas per annum for two, or 15 guineas for one, to fill an unexpected vacancy. Full terms would be 24 guineas each. Highest references to ministers and parents of present pupils in London and elsewhere.—Address, Banker's Clerk, Rugby Villa, Plaistow, Essex.

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LIBERALS who have been HOUSEHOLDERS or LODGERS since 15th July, 1879, and who desire to have their names entered on the Register of Voters, should inquire of the Local Secretaries at the undermentioned offices, where all necessary information and assistance will be rendered free of charge:—
Chelsea—156, Earl's-court-road, S.W.
Finsbury—Myddleton Hall, Upper-street, N.
Greenwich—Literary Institution, Deptford, S.E.
Hackney—Liberal Club, 206, Mare-street, E.
Lambeth—144, Walworth-road, S.E.
London (City)—46, Watling-street, E.C.
Marylebone—113, Charlotte-street, Fitzroy-square, W.
Southwark—42, Newington-causeway, S.E.
Tower Hamlets—Liberal Club, 43, Beaumont-square, E.
Westminster—1, Prince's-street, Storey's-gate, S.W.
Or to the undersigned at the Registration Offices of the Liberal Central Offices, Nos. 41 and 42, Parliament-street, S.W.
THOMAS NICOLLS ROBERTS, Registration Agent.

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MINISTERS and Deacons requiring the ASSISTANCE of STUDENTS OF CHESHUNT COLLEGE, during the months of July and August, are requested to apply to Mr. W. M. Jones, Cheshunt College, Waltham-cross, Herts.
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97 and 99, Southampton-row, Russell-square, W.C.
Plain Breakfast or Tea, 1s. 3d. Beds from 1s. 6d. Tariff Card, with Sketch Map of London and List of Public Exhibitions, &c., on application.
FREDERIC SMITH, Proprietor.

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Select Boarding-house, sea view, liberal table, and every home comfort, in one of the best situations in this favourite watering-place.—Principals, Rev. and Mrs. J. R. Jenkins.

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CONISHEAD PRIORY
HYDROPATHIC MANSION, NEAR ULVERSTON.
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